

Church-Reformation

PROMOTED:

In a Sermon on *Matth. 18.*

Vers. 15, 16, 17.

Preached at *Northampton* on the
Day of Humiliation, before the
Association of Ministers.

AS ALSO.

1. *Some Animadversions upon Mr. Humphry's second Vindication, for promiscuous Admission to the Sacrament.*
2. *Some Animadversions upon Mr. Sanders his Antidiatribes, tending to the same end of Church-Reformation.*

By *D. CAWDREY*, Minister of the Word,
at *Billing, Magn. in Northamptonshire.*

LONDON,

Printed by *W. Wilson* for *John Wright*, at
the Kings head in the Old-Baily, 1657.

Church & Reformation

PROMOTED:

In a Sermon on Matt. 18
Nov. 15, 16, 17.

Preached at Newbury on the
Day of Thanksgiving, before the
Association of Ministers.

AS ALSO

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2. The time of publication, or printing,
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By D. CADDREY, Minister of the Word,
Newbury, Mass.

LONDON,

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the Newbury Press, Old Bailey, 1851.

The Preface to the Reader.



Having formerly rendered my thoughts to the publick view, concerning Family-Reformation, (which hath found good acceptance from many, both

learned and pious Christians) I am the rather encouraged to send after it, this present tract of Church-Reformation, hoping of the like success. A thing that hath been solemnly covenanted by many, desired by all

that are truly godly; but obstructed too much by divers sorts of men. Inquiring into the causes thereof, I do observe the Impediments to lye, partly in our people, who have to be reformed; and partly in those, who would, or should be Reformers. For the first, the people of the land generally, being curbed (as they thought) too strait in former times, and now finding the reins of Government loose upon their necks, will not easily be reduced into any order again. One main ground of that refractorinesse, I finde to be their ignorance of their duty, in helping forward a Reformation. For as on the one side, men are not willing to know (or practise) what concerns

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them as Church-members, with respect to their Fellow-members, by way of brotherly inspection, admonition, &c. both private, and more publick, till they bring offenders, either to amendment, or censure of the Church: So on the other side, offenders are as impatient, of suffering such brotherly care over their own souls. Like froward Patients, that being sick and diseased, will rather spill the Physick, then drink it from an unwelcome hand. If people in an Hospitall will neither help one another, nor suffer help from others, they must needs perish together. To remedy this double distemper upon mens spirits, is the intention and undertaking of the following Sermon; if God will please to set it home upon mens hearts. If they were both sorts but well perswaded of their duties, in a Church-association, and would conscientiously practise them, they would much encourage their Ministers, in setting up a Government, and we were half way forward to a Reformation. For the other party, that obstruct it; viz. those whose office it is, to be first and chiefe in this Reformation; the sad differences that are amongst themselves in judgment and practice, are very great Remora's to the so much desired Reformation. When the Builders are so divided, one calling for Mortar, to cement the joynts; and others calling for Water, to wash it out, what can

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can be expected but confusion, and distraction in the people? More plainly, while some are for peace, without respect to purity, in Church Ordinances; others, for purity without respect to peace; they fall out in the way to Reformation, and the work either stands still, or goes backward. For the cure of this distemper also, I have hereunto added some Animadversions upon the two Extreams, in Admission or Rejection of Church-members; especially with respect to the Sacrament of the Lords Supper. Some there be (as Mr. Humphry and his assistants) who are too liberall, in opening the Chancell door (as they speak) too wide. Others, (as Mr. Sanders and his) who are (as I conceive) as much too strict, in shutting it too close. The one sort admit all baptized persons of years, not excommunicated, to the Sacrament, promiscuously, though ignorant or scandalous. The other, exclude all from it, that are not at least visibly regenerate, though knowing people, and of civill conversation. And both these (I suppose) have hindered our Reformation, by causelesse divisions and separations. Those that promiscuously admit all, have caused many pious Christians to separate from them, by their admission of a mixt multitude. The other sort, because for want of discipline, they cannot eject the profane and unworthy, have

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separated themselves from the greatest part of their Congregations: and that either totally, as erecting new Churches; or in part, as to some Ordinances, viz. of the Lords Supper and Discipline; and so, either totally or partially, unchurching and unmembrering all the rest, esteeming them little better than Heathens.

- The weaknesse of both these extreames, in admission or rejection of members, aforementioned, is (in my judgment) hereby discovered, that (as errors commonly do) they too palpably contradict themselves, as well as one another. Those that are for promiscuous admission of all, upon the peremptory command of Christ, do yet assert; "That*
- M. H. *"some may be kept, or keep themselves away from the Sacrament for a time, for better preparation. Those that exclude all that are unregenerate, yet assert; "That*
- M. S. *"they can see no reason, why people, neither ignorant nor scandalous, should be kept away. And surely, all that are such, are not visibly regenerate, but sometimes visibly unregenerate to a discerning eye; such as some call merely civill honest men. But this is more fully handled in the Tracts themselves. If then, those that oppose each other, and contradict themselves, would admit of a Reconciliation, after all these unbrotherly and unchristian quarrells, the middle*

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die may, to us, seem as safest: Neither to admit all, nor exclude all; but to exclude the grossely ignorant and scandalous, though they may seem regenerate; and to admit such, as are neither ignorant nor scandalous, though they may seem unregenerate, without ever strict a scrutiny into their regeneration. And this I am something confident of, that while one side plead for peace without purity; the other for purity, with breach of peace, nothing but confusion will be in these Churches, till at last we have neither purity nor peace, but a sad destruction of all. For the prevention whereof, if these short Tracts may conduce any thing at all, I shall have my aime and end therein, which was, the Glory of God, and Good of these poor distracted Churches, together with the Comfort of my own soul, in being, in the least, serviceable to my Generation. To no other end, do I desire to live, but to be assistant to the Truth. And if I may live to see purity and peace married together, in this our Israel, I shall sing a Nunc dimittis, with old Simeon; "Now Lord let thy servant depart in peace."
"Amen."

An Advertisement to the Reader.

BE pleased to take notice, that,
contrary to the Authors me-
thod and intention, the two latter
Tracts are misplaced. Thou art
therefore desired, after thou hast
read the Sermon, to read those
Animadversions upon Mr. Hum-
phry's second Vindication, first;
and then proceed to the other.

Errata.

Page 7: l. 22. r. contradistinction. p. 12. Marg.
r. 68 for 84. p. 20. l. last, r. appearance. p. 21. l. 2. r.
offender. p. 23. l. last, r. read. p. 22. l. last, r. one;
p. 27. l. 20. r. here, is. p. 42. l. 20. r. use. p. 44. l. 7. and
11. r. schisme. p. 68. l. 15. dele is. p. 109. l. 13. r. ill
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CHURCH--REFORMATION P R O M O T E D.

In
A Sermon on *Matthew* 18.
Verse 15, 16, 17.

15. *If thy brother trespass against thee, go, and tell him his fault, between thee and him alone: if he hear thee, thou hast gained thy brother.*

16. *But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*

17. *And if he shall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.*



THAT, Reformation of this Church was needfull many years ago, is too well known. That we were engaged (many of us) in the serious endeavour of that Reformation, our late Cove-

Reforma-
tion need-
full; 3 fold

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nant so solemnly made and taken, does sufficiently suggest unto us. But, how little hath been done therein, I had rather your owne experience tell you, than I expresse. The way to do it, hath by severall men been sometimes discovered, both in generall and particular. But I fear, we are a people as *unfit* and *uncapable* of such a mercy, as we are *unwilling*, and *hating* to be reformed. God would have reformed us, but we would not be reformed; and therefore He may justly swear in his wrath, *You shall never be reformed, till you die.* In generall, this hath by some (and by my *unworthy* selfe in this place) been propounded as the *method*, to a generall Reformation:

1. *Personall.*

1. *Personall-Reformation*, every one, to mend one; that is, *Himselfe*, which, if really done, would certainly mend all.

2. *Domesticall.*

2. *Family-Reformation*, every chiefe *Houholder*, to reform his *lesser Church*, that, in his *House*, with *Joshuah's* resolution, *As for me and my house, we will serve the Lord*: If every *Family* were reformed, the *Congregation*, consisting of those *Families*, were, without more adoe, reformed.

3. *Congregationall, in the Text. To which premised 3. things.*

3. *Congregationall*, or *Church-Reformation*, by using all the means, that may tend to produce that former Reformation in *Persons* and *Families*, and consequently in the whole *Church*. This last is the very *Work*

Work and Intendment of this Day and meeting, here and else-where; and (as I suppose) the very *Intention* of this Text. The particulars whereof, I shall open and explain to you, when I have discovered briefly these three things.

1. The *Persons*, to whom these words (with those afore) were spoken; Not to the promiscuous multitude, but to his twelve Disciples alone, and apart; which is evident from the first Verse of this Chapter: "At the same time came the Disciples to Jesus; and he said unto them, ver. 3. And from the parallel place, Mark 9. 33. "Being in the house, he asked them, What was it that ye disputed among your selves by the way? Where much of the same discourse is repeated, which is here set downe. Let this be noted, for some good use anon.

1. The persons: whom spoken.

2. The coherence of these words with those afore, which is thus probably conjectured by severall Commentators.

2. The Coherence with respect,

1. Some thus: "Our Saviour having so strictly cautioned against scandalizing the weak, by such sharp and terrifying arguments; now lest they that were scandalized, should grow remisse and carelesse, and fall into another vice of neglecting their brother's defenses, here the Lord directs them to a full, but tender redargution, or reproofs of their offenders. If thy brother

1. To the strong.

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“trespasse against thee, go, &c. Thus Chrysostome among the Ancients. Judicious Calvin, much to the same purpose. “Having discoursed so fully of bearing the infirmities of weak brethren, he now declares, how far they are to bear with them: For, some might say, If there be such danger in offending a weak Brother, then there is no better way to prevent offences, than connivance and indulgence to one anothers faults. But this were rather the way to countenance, and nourish evils in one another. And therefore he teaches them, so to pardon, or bear one anothers infirmities, as yet to correct and reprove their vices; because nothing is harder, than, sparing the persons, not to omit free reprehensions of their sins. Thus they.

2. To the weak.

2. Others thus, with respect to the weak. “Christ having pleaded so earnestly their cause, that no man may with impunity offend them; Hence they might take occasion to be offended at any thing, even at the most brotherly admonition, and mildest reproof, of their vilest sins, and to cry out, “You offend and scandalize me. Take heed what you do, I am a sheep (or lamb) of Christ, which he sought out when gone astray, and brought home on his shoulders, into his fold. I have my Angel, beholding the face of my Father in heaven: He will

" will accuse you, if you thus offend me, &c,
 " (which priviledges were spoken of a little
 " afore.) Against this preposterous and un-
 " reasonable exceptions of such weak ones,
 " Christ addes these words, That if a weak
 " one do offend, and be by others admonished
 " or reproved, he ought patiently to bear it,
 " and to amend; or else a further course must
 " be taken wih him, not only to shame him by
 " one or two, but to bring him to the Church,
 " and there be shamed more; and if he yet
 " amend not, to be ejected out of the
 " Church. Thus Chemnitius. Either, or
 both of these may be admitted, for the Co-
 herence.

3. The Scope of the words is to be confi- 3. The
 dered, which seemes to be this, with respect Scope, with
 to Church-society: " That it is the duty of the parts of
 " every member of that Corporation, to the Text.
 " watch over one anothers soules; and freely,
 " yet brotherly and meekly, by all possible
 " means, to endeavour the recovery of an er-
 ring and wandring soul. And if he fail of suc-
 cesse, after all means reasonable used, he is
 directed how he is to esteem of, and carry
 himselfe to such an incorrigible person. This
 I take to be the very sum and scope of these
 three Verses. And then the Words fall assun-
 der into these two generall parts.

1. A de-
 scription of
 the way
 how to
 deal with
 an offen-
 ding bro-
 ther, in a
 3 fold gra-
 dation,

1. A description of the right way or me-
 thod, to reduce a wandring soul, that
 walks

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walks *offensively*, in a Church-society, and how to make it *successfull* in ordinary probability; and that is, in a three-fold graduation of proceeding.

1. Private admonition.

1. *Private admonition*, Verse 15. *If thy brother trespass against thee, go and tell him his fault; &c.*

2. More publick conviction.

2. A *more publick conviction*, (if the former prevail not) by witnesses, Verse 16. *But if he will not hear thee, &c.*

3. Most publick information.

3. *Most publick information* (if those prove both *successlesse*) to them that have a power and authority to determine the proceeding, Verse 17. *If he neglect to hear them, tell it to the Church.*

2. A direction, in want of success.

2. A *direction*, what is to be done, if he continue obstinate after all these means used; *Let him be to thee as an heathen man, and as a publican.* Wherein there are some things necessarily supposed, as shall be shewed anon. And this particular expressed; *Separation from the offender, as from the most profane and impious persons.* But in no case to separate from the Church; there is not the least intimation of that, as shall be made appear hereafter.

The words Paraphrased.

To make way for the *Discourse* upon the third degree of proceeding with an *Offender*, (of which I intend chiefly to speak, and of the other two only in order to that) I shall give you a briefe Paraphrase of the Words,

words, in the two former degrees.

1. Degree. "If thy brother trespass against thee, go and tell him his fault between thee and him alone, &c. In which these particulars." 1. Degree. Paraphrased. In it considered,

1. The party Offending, thy Brother; 1. The Offender, thy Brother.

1. Of the same Nature; so all Mankind are brethren, of the same flesh and blood. 2. Of

the same next Parents; so Jacob and Esau were brethren. 3. By consanguinity, of the

same stock; as the Israelites were called brethren: Sirs, ye are brethren. 4. Of the same

Nation; so men of the same Country are called brethren. 5. By affinity or marriage;

so we hear of our Saviour's brethren: Cosengermans, or the like, are called brethren.

6. By profession of the same Religion; so all Christians are called brethren, 1 Cor. 5. 11.

"If any that is called a brother, &c. 7. A brother, or a sister, &c. Thus it is here

taken, in opposition or contradiction to a Heathen, who is called one without, or an

Infidell. This course and proceeding is to be taken, not with an Heathen, (for after that

a Brother is by the Church ejected, and now become as an Heathen, the proceſſe ceases, he is to deal no further with him) but

with a Brother, of the same Faith, and a member of the Church. So Cherrinitius. To

intimate, that this discipline is to be used

towards *members* of the same body Ecclesiastical, and men of the same Religion, faith Ballinger. For Paul saies, "*What have I to do to judge them that are without?*" 1 Cor. "5. 12. *But if any that is called a Brother be a fornicator, &c. with such an one not to eat.* Though it be true, that *Christians* owe some *brotherly* duties to an *Heathen*; to reprove them, Levit. 19 17. as a brother at large; to instruct and bring them to the faith, &c. Yet this duty in the Text especially belongs to *Christians*, fellow-members of the Church, catholic, or particular, in order to a Church discipline, which *Heathens* are not capable of, or lyable to, till they be in Church-communion: Nor yet was this intended to be exercised only by *members* of a particular Church, as if *members* of the *Catholic*, or other Churches, were excluded from this care and oversight: But it's meant of any *brother*, by profession of the same Faith, though not of our particular Congregation; which I note only now, to prevent or confute that narrow gloss of some, that professe *Christians* in the highest degree, who scarce account any man for a *Brother*, that is not of their particular society or Church: of which hereafter. A *brother* here, is any *Christian* professing the same Faith: For if such a man be then only to be accounted as an *Heathen*, and a *Publican*, after he hath

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hath obstinately withstood this threefold brotherly proceeding, certainly, before the contempt thereof, he was a *Brother*, and to be acknowledged a *fellow*, or member of that profession; as *Chemnitius* well observes. And withall, our *Saviour* intimates, that our *Admonitions* be performed with a *brotherly* mind and affection, to prevaile the better.

2. The Party offended; *Thee* — the sense ^{2. The} whereof is a little controverted; some say it ^{party Of-} is as much as, *te confcio*; a *private injury*, ^{fended,} known only to thy selfe; but this seemes not ^{Thee.} to be the full sense, because our *Saviour* bids ^{Camero,} in the second place, to take some witnesses, and ^{Myroth. in} after that, to bring the *Offender* to the Church; To what purpose, if none know the *Fault* but himselfe? for he will deny the fact, and thou affirmest it; which shall be beleevd? Certainly, good men will think his cause best, that is accused, till it be manifested that the accusation is just. But to this, it might be said; that the *Party offending* may (if he did such a thing) be easily convinced of the *Fact*, and not stick to confesse it; but will not yeeld the *Fault*, or sin in the *Fact*: Then the witnesses may take his *Confession* of the *Fact*, and may either themselves convince him of the *Fault*, or testifie the *Fact*, when he is brought to the Church, who are better able to judge of the *Fault*, and convince him of it. But others do not rest in that exposition of a *fact* or *fault*.

fault onely known to thy selfe, but extend it to a fault known perhaps to some others, but not yet publick to all; and those others either take no great notice of it, or are not scandalized by it: this, say they, seemes the case, of a private or lesse known injury or offence in contradistinction to a publick scandall, and to difference the proceeding from that. For, in a *publick scandall*, which is known to the whole *Church*, this course is not necessarily to be taken, to tell him first alone, and then with one or two more, (for so he might stay for a thousand Admonitions in private, sometimes, in a great Congregation) but the proceeding may be *immediately* to the Church, who may either *admonish* him, or presently *excommunicate* him, as was done with the incestuous person, *1 Cor. 5. 5.* *Publick Offenders* may be publicly admonished, according to that Rule, *1 Tim. 5. 20.* "Them that sinne" (viz. openly) *rebuke before all, that others* "also may fear. And this Paul himselfe praetised upon offending Peter. *Gal. 2. 11, 14.* "I said unto Peter before them all; all the Brethren at Antioch, &c.

3. The Nature of the Offence
a scandall: sin against thee.

3. The Nature of the Offence; some (as *Erastus* and his followers) understand it of a *civill injury*, or wrong done by one brother to another; by that means, to bring the whole proceesse to the *Magistrate*, (as we shall heare anon). But this is not the meaning of our Saviour:

Saviour : for though it were granted that the offence may sometimes arise from a civil injury, yet not alwayes; but also from an injury done to another, and chiefly as a sinne against God; the word *ouageſion*, signifies a sin, first against God, & then against a brother; a scandalous sinne is against both. So that parallel text holds out. 1 Cor. 8. 12. "When ye sin so (by scandal) against the brethren, and wound their weak conscience, ye sin against Christ. So that the injury, against whomsoever, himſelfe or another, is looked at, in the notion of a sinne or scandall, and not formally as a civill injury; which might many wayes be made appeare from the scope and context, as you shall hear anon: Only at present, these things. 1. The former part of the Chapter is spent most upon Scandals; scandalous finnes, or sinfull scandalls; therefore its most probable, Christ continues his discourse with respect to sinnes against God, scandalls to good men, rather than to a civill injury. 2. Had it bene meant of the civill injury, our *Saviour* would not have spoken of winning or gaining a brother, but of reparation & gaining of recompence for his wrong: these may suffice for that. But there is yet something more considerable; it must not be taken of lesser, common, quotidian, infinites; but of greater offences, *delinquencies*; such sins, in words or deeds, by which God

is

is dishonoured, Charity violated, or a brother's Soul endangered; sins of Infirmity are not fit to be published to Wiuinesses, one or two, much lesse to the Church; Charity must and will cover a multitude of such, Jam. 5. 20.

4. The Remedie: in this Malady; where are further these four things. 4. things considerable.

1. Go thou to him.

1. Go thou to him, ὁποῦ, go quickly, delay may be dangerous; stay not till he come to thee, though that were fitter, as having done the wrong, and given the offence; there is indeed a command for this, Math. 5. 23. "If thou bring thy gift to the Altar, and there remembreth thy Brother hath ought against thee, leave there thy gift, and go thy wayes, first be reconciled to thy Brother. But Christ would not have us to stand too much upon such courtesies, but (as perfecter Christians) bids the Party offended goe to the Offender, and that upon these reasons.

1. He may out of ignorance, not think thou art offended: or 2. Out of self-love, think it

no offence or sinne: or 3. If so, not worthy any satisfaction, or needing a reconciliation.

4. Hee (as Chrysost. well) is under some distemper, or passion, anger, shame, and so is as it were drunke, or sick; thereupon it becomes thee rather as sober and sound, to go to him, as a spirituall and charitable Physitian; this

is pure Charity. And lest any man should think it a disparagement to his greatness or goodness for him the offended Party, to goe and seeke to the Offender; our Saviour had newly given an instance of the good Shepherd that went out to seek and find, and bring home the lost Sheep to the Fold: He staves not till the Sheep comes home to him, that might be long enough, if ever. And this was first practised by God himselfe to Adam, the first and greatest offender, Gen. 3. God comes to seek and call for him, who had lost and hid himselfe from him, and this he daily does to us. *"Is found of those that seeke him not, and proffers mercy to them that asked it not."* This then can be no blemish to any mans reputation to go and seeke to the party offending; but the honour rather of his piety and charity, that he neglects himselfe to save his brothers soul.

2. Tell him his fault; so we read it, but 2. Tell him
the word is more significant, *ἔλεγεν, manifest, demonstrate, convince him both of the Fact and Fault; tell him, "Thus and thus thou hast done, this wrong to me (or others) this great sinne against God, to this great danger of thine own soul. Make a clear demonstration to him; which intends, the thing not to be doubtfull, but a real offence, such as thou art able to prove against any reasonable contradiction, Hee sayes not, accuse him,*
chide

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chide him, revile or reproach him (sayes Chrysost.) but convince him; To reprove a man for that which he hath not done, for matter of Fact; or, if done, is no fault or sinne, or not proved to be so, will exasperate him, not cure or recover him. Be sure then thou canst convince him of both, and then some good may be done.

3. Between thee and him alone; that is, at first privately, secretly, and that for very good reasons; 1. Because as the offence is private, or lesse publick, so let the admonition be; otherwise, if thou reprove him openly for a secret fault, *non es corrector, sed proditor*; sayes August. "Thou art not a Reprover, but a Betrayer of thy Brother; thou woundest him instead of healing him. Charity commands to hide a sinne, till by the obstinacy of the patient it must needs be published. 2. To temper and moderate that sharpnesse, which under pretence of zeale, may easily violate charity, and exasperate thy brother, that he may perceive that thou desirest not so much satisfaction for the wrong done to thy selfe, by way of revenge, as the restitution of his soule, by convincing him of the sinne committed against God therein. 3. That thou mayst not shame him too much at first, but let him know thou seekest not his infamy or reproach (by telling it to, or before others) but his amendment; for shame, if great, may provoke him

him to deny, or defend his fault, and so, (as *Austin*) "whom thou wouldest make better, & thou makest him worse: Lest, losing his shame and modesty, he persist in his sin: as *Hierom.* 4. That thou maist not lose an opportunity, if need be, of proceeding further with him, to win him; if he deny the fact, to what purpose are witnesses? Either he will admit none, or if he do, it's but thy *Yes*, and his *Nay*; and what can they judge? Lastly, our *Saviour* does not bid thee, send another to him to tell him his fault; that is a degree of publication; nor take, at first, another with thee: But go thy selfe, and privately deal with him: it's like he will better bear it from thy selfe, (as conscious of the wrong) than from another; the rather, because when thou mightest have proceeded in a civill and more publick way for reparation of thy wrong; thou comest in an admirable way, in care of his salvation: And this will do him good, or nothing; as *Chrysostome* well.

4. If he shall hear thee, thou hast gained thy brother. That is, if he shall acknowledge the fault, and condemne himselfe, be sorry for his fault towards thee, and his sin to God; Thou hast gained thy brother. This first imports a common damage to both parties. He that was wronged had lost a brother, and he that did the wrong had lost himself,

4. The motive, Thou shalt gain. *Luc. 15. 24.* *Chrys.* in locum.

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himselfe, and his owne soule; now the gain is common to both: So the word is used in Scripture. But besides, the words include a strong motive, to undertake this course of brotherly admonition; Thou shalt gain much by it.

1. A soul to God.

1. Thou shalt gain a soul to God, by rescuing it out of the power of Satan; and is that nothing? "Observe (saies Calvin) that to excite us to doe but our duty, God gives his own proper honour to us, to win or save a soul. Which is applyed first to the Minister, 1 Tim. 4. 16. Take heed to thy selfe, and to thy doctrine, &c. for in so doing, thou shalt both save thy selfe, and them that hear thee. And then to a private Brother, James 5. 20. "He that converts a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. 2. Thou shalt gain a

2. A friend to thy self.

friend to thy selfe, by this overcoming goodnesse. No friendship is so strong, as that which is raised from conversion of a soul: Prov 18. 24. "There is a friend that sticketh closer then a brother. The Apostle saies it of his Galatians, that "They received him as an Angell of God, yea, as Christ Jesus; and, if possible, would have plucked out their owne eyes, and have given them unto him. Gal. 4. 13, 14. And this is the most obliging way to overcome evill with goodnesse: "If thy enemy hunger, feed him, &c. for in so doing,

“doing, thou shalt heap coals of fire upon his
 “head: Rom. 12. 20. Which he had from
 Solomon, Prov. 25. 21. Fire on his head to
 warm him, to melt him, and win him to thy
 selfe a friend for ever. 3. Thou shalt gain a
 straying sheep to the fold of Christ, the Church or Congregation; and make him, who before was not only unprofitable, but a
 scandall to the society; now profitable, (as
 Paul said of Onesimus, by him converted) an help and honour to the Church. And so
 much by way of paraphrase, of the first de-
 gree.

2. Degree of proceeding, supposes the miscarriage of the first adventure. What if that course (more then once tendred) pre-
 vail not, may a man now desist and let him
 alone? No, there's more yet to be done. “If
 “he will not hear thee, take with thee one or
 “two more, &c. Here, two things.

1. The course to be taken with him; If he will not hear thy private admonition, that
 is, if he will not acknowledge his offence, but
 perseveres in it, and (as the nature of most
 men is) be exasperated and made more obsti-
 nate: yet our Lord would not have him neg-
 lected, but other means tryed to win him;
 that is, Take one more: It may be, one that
 is grave and potent with him, may per-
 swade him to hearken and yield; or if not,
 Take two. A threefold cord is not easily bro-
 ken.

C

2. The

2. The reason taken from Scripture: *That in the mouth of two or three witnesses, every word may be established.* Whereof the reasons are these: 1. They may, by their gravity, authority, or interest in him, make him more pliable, to yield unto his fault. 2. They may be in stead of Arbitrators, to compose the difference between the parties at variance. 3. They may shame him the more; and that may move, when secrecy will not. Shame, if not too great, is a good helper to conversion: 2 Thes. 3. 14. "Have no company with him, that he may be ashamed; As by forbearing and withdrawing from him, so by the knowledge of more reprovers. 4. To be witnesses, of both thy carriage to him, how clearly thou hast proved the charge, and how fairly and brotherly thou hast dealt with him: And of his refractory carriage towards thee, in order to a more publick and authoritative hearing, (which our Saviour intended here.) This is a good preparation for the further proceeding of the Church; where Witnesses are required to testify the Fact, and the Church is left to judge of the Fault. And it's observable, that our Saviour is silent, what is to be done, if he hearken to these one or two, taking it for granted, that there is an end of this brotherly proceeding, and he must go no further; but supposes the miscarriage of this

ἡ χρεὶς μαρ-
τυρίας
τῆς ἐκ-
κλησίας
ἐπὶ τῷ
ἐκείνῳ
ἐπὶ τῷ
ἐκείνῳ
Chrys.

this course, and therefore speaks of them as witnesses, in order to a more publick proceeding: "That in the mouth of two or three witnesses, every word (or thing) may be established. Which words are taken from Deut. 19. 15. which are a law given, with respect to some publick Judicature, Civill, or Ecclesiasticall, where Witnesses are required to passe a Judgment. Our Saviour alludes to this, and implies a further power to be erected in the Christian Church, that may receive Testimonies, to prove a Charge against an offending brother; and to proceed further, to judge and determine the controversy. And this brings me to the third and last degree of proceeding. But before I come to that, I shall only propound to you some speciall observations, that result easily out of the former paraphrase, and scope of the Text.

"1. That it is the duty of every Christian, Three Co-
rolaries
from the
former
discourse.
"a member of the Church, to watch over
"his brethren and fellow-members: and up-
"on fallings and failings, to use all possible
"means to restore him.

2. "If our first labour in private be fruit-
"lesse, yet have we not done our duty, till we
"have tryed more publick waies to win our
"brother. It requires patience and constan-
cy.

3. "That there is great wisdom required

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“in christian admonition, by a tender and orderly proceeding with an offending brother; first, privately; then a little more openly; and at last, if need be, more publickly; that he, whom lesser shame cannot move, publick reproofe of many may persuade to yield. We shall make use of these things in the Application; and proceed to

3. Degree opened.

3. The third Degree: “But if he shall neglect to hear them, tell it unto the Church, &c. Where two things to be opened.

1. What meant by the Church

1. What is meant by the Church: This is the golden Apple of contention at this day, and the cause of that confusion in our Churches; whiles many lay claim unto it, and challenge it to themselves. It were a work worthy all our prayers this day, and all our endeavours, if any could decide this quarrell, and give it to the most worthy; that is, to them, to whom God in his word hath bequeathed it. The words, at first sight, seem to import some power and authority (whatever it be) to put an end to the former proceedings, with an offending brother: And it holds out a three-fold power, or three branches of that power: 1. To convent or summon the offender; else, if it be free for him to refuse appearances, it is to little purpose to tell it to the Church, or to produce any

Witnes-

Witnesses. 2. To admonish and reprove the offender publickly, in way to his reformation; for those words, *if he neglect to hear the Church*, presuppose the Church, hath spoken to him to reform him. 3. To censure and correct him, if he continue obstinate, by some punishment or other; which what it is, is to be now considered.

2. What is meant by those words: "Let him be to thee as an heathen man, and as a publican?" These words cannot well be understood, but with reference to the former: *Let him be to thee as an heathen, &c.*

If he neglect to hear the Church; which (as I said) presupposes that threefold *Authoritative* proceeding by the Church; *Convention, Admonition, Ejection*. For it is no way reasonable, that a private brother separate from an offending brother, in so high a way of detestation, as from an *Heathen* and a *Publican*, without some *Authority* adjudging him that is obstinate, to this separation. What confusion would this bring in Church and State? The party offending may perhaps be a *Nobleman, Magistrate, Minister*; and the offence being taken by many, the separation may be made by many hundreds, in *Civill and Religious* affairs, before any judgment is passed upon him. As, e. g. *de Presb.* If a *Congregation* be offended with their

2. What by, Let him be to thee as an heathen,

Privato cujusquam arbitrio hunc vel illum defugiendum relinquere, nihil aliud est quam Schismaticis infestis offendiculis januam aperire. Beza p. 91.

Minister, for wronging them in a matter of *Tithes*: Or a troop of *Souldiers* be offended

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at their *Captain* in matter of *Pay*; and *complaint* being made, and no reparation gotten; may they all avoid *religious* and *civill* society with them, and flie them as heathens and publicans? Nay, suppose the *Church*, the power here intended, neglect to do her duty, either of *Admonition* or *Ejection*, may every *private* person, having done his duty as afore, separate from all *communion* with him, and with the *Church*, in *Religious* services, because he is tolerated to come? There is not the *least touch* of this *separation* in the *Text*, or any other *Scripture*; nor need there be any, as we shall hear anon. But our *Saviour* supposing the *Church* to have done her duty, upon his *obstinacy*; then he directs the person prosecuting, and all other *members* of the *Church*, who are now offended by his contempt of the *Church*, to separate from him, and avoid him, "As an heathen man, and a publican: but not before. So that here is presupposed to this *separation*, the utmost *censure* of the *Church*; which is, "The *ejection* or *excommunication* of him out of the society. Then let him be accounted and used as an *Heathen*, or a *Publican*; alluding to the custome of the *Jewes*, who did avoid and abhor *communion*, *religious* and *civill*, with such *abominable* persons. Thus having explained the words, I shall now draw out our generall observation.

"There

καὶ τὴν
ἀλλοτρίαν
ἐκκλησίαν.

"There is a power in the Church, (what The gene-
 "ever is meant by it) left by Jesus Christ in rall Obser-
 "some hands, as for the Government of the vation:
 "Church in general; so far the Reformation There is a
 "of a Church, tainted and corrupted with the Church
 "scandalous members. This Point, as it is to reforme
 propounded, needs no prooffe, as being gran- a scanda-
 ted by all that are but reasonable. A power lous person.
 there is left, to reform an offending brother,
 or scandalous member in a Church, or to
 cast him out. The *Erastians*, who deny this
 power to the Church, yet grant it to the
civill Magistrate. All the scruple is, in
 whose hands this power is placed by Jesus
 Christ, in this and such like Texts; which
 arises from the different acception of the
 word Church in this place. I finde the word
 diversly taken in Scripture, and other Au-
 thors; the particulars whereof are else-where
 exactly delivered, and I shall not stand to
 trouble you with them. But looking only
 upon the Text, and Commentators upon it,
 I finde foure Competitors that lay claim to
 the power, and all under the name of the
 Church.

See my
Vindicia,
Vindic.

p. 2.

There are
four Com-
petitors for
the name
of power of
the Church

1. The *civill Magistrate*, or a *civill Court*
 of Judgment, which is called sometimes a
 Church or Assembly. Or rather some *Poli-*
ticians, for ends of their owne, are de-
 sirous to fasten this power upon them. For I
 do not remember to have readd or heard, that

any *christian* Magistrate took the *exercise* of this power to himselfe: He may not (say his greatest *Favourits*) preach the Word, administer Sacraments, or Church censures, by his owne person; but enjoyne them to be done by Church-Officers. Onely *Erastus* gives him leave, if his *parts* and leasure will serve, to *exercise* all these himselfe. Herein too liberall, I believe, of that which is none of his owne.

2. The Pope, or a B. a single person, who have laid claim, as, to sole-Ordination, by way of speciall priviledge; so, to sole-Jurisdiction, in their severall Diocesses.

3. The people of a particular congregation, either with, as some; or without their Officers, as others: and they have a fair plea in the words, *Tell the Church*, which often is put for an Assembly of Saints.

4. The Presbytery or Officers of the Church, who are a Church in a more speciall notion, a Church representative. These are all great pretenders to this power. I shall, by the assistance of God, and the guidance of Scripture-light, and reason, try the severall claimes, and what may be done towards the decision of this controversie; after all the labours of many learned and pious men. I shall chiefly vindicate the Text from all false claims; and from it and the Context, discover, to whom, in my judgment, it doth belong.

1. The

1. The first plea is for the *civill Christian Magistrate*; for thus some glosse these words. 1. *The ci-*
“ They understand by Church in this place, vill Magi-
“ the Court or Assembly of the civil Magi- *strate.*
“ strate, and the intention of Christ to be this;
“ That addresse being made to him for justice *See Gillesp.*
“ and right in a civil injury, (after the other *Arons Red*
“ privater courses taken) if the Brother offen- *blagom. p. 1.]*
“ ding be not reformed or perswaded to doe *389. l. 36. 6*
“ right, then it may be lawfull for the wronged
“ partie to try the cause, before an Heathen
“ Magistrate, averse from Christian Religi-
“ on. But this to be a strained glosse, and false, will appeare upon these grounds. 1. At that time when these words were spoken there was no *Christian Magistrate*, (the *Romans* being Rulers) nor for 300 yeares after: If then *Ecclesia*, the *Church*, signified a *civill Assembly* or *Court*, it must signifie an *Heathen Court*, to which addresse was at first made; and then the cause could not be carried to another *Heathen Magistrate*, but he must determine it at first. 2. In after times, when the *Magistrates* were all *Christian*, there would be again no *Heathen Magistrate* or *Court* to try the cause before. 3. *Christ* was never solicitous to give orders concerning *civill injuries*, but refused it. When it was put unto him to divide an inheritance; he answered, Who made me a Judge or Divider over you? and professed his

Luc. 12. 14

his Kingdome was not of this World. 4. The word *ἐκκλησία* is used once, and but once, in Scripture, to signifie a *civill Court*; *Act. 19. 39.* but then (marke it) it is spoken by an Heathen, who knew no other use of the word, but either a *promiscuous* meeting, or a *lawfull Assembly* of civill Officers: but the Evangelists and Apostles never use it in that sense, but either for the *Catholick Church*, or a *particular Church* assembled, either for acts of *Religion*, or *Church censure*, as shall appeare anon; But that this Text makes nothing for the *civill Magistrate*, appears.

Disproved
by many
reasons.

1. The words were directed to the *Disciples*, and that apart, as *v. 1.* is manifest; to teach them, not as *civill Magistrates* (which they never were to be) but partly as *private Christians*, and partly as *Officers* of the *Christian Church*, how to demean themselves in *offences* given and taken: and therefore he sayes not, what the *Magistrate*, but what you *bind* or *loose*, and what two or three of you shall agree on, shall be done.

2. Our *Saviour* speakes not of *reparation* of an injury (in that notion) but of *satisfaction* for a *scandall*, which may be given and taken, when there is no *private* or *personall* injury done to a brother: now *Magistrates civill*, meddle onely with *injuries*, but not with *scandals*.

3. The end of this proceffe, is not to *re-*
cover

cover a brothers right, for an *injury* done, ^{1 Cor. 9.} which is the end of going to a Magistrate, but ^{19, 20.} to win a *Brothers* soul from sin; He sayes not, ^{1 Pet 3. 1.} If he hear thee, thou hast gained thy *losse*, and righted thy self, but thou hast gained thy *Brother*.

4. The punishment inflicted upon the parties obstinacy, is not *civill*, as imprisonment, mulct, &c. but *spirituall*, viz. ejection, and ex-communication out of *Christian* and *Church* society, for that is the presupposed *censure*, to this separation from him, in these words: Let him be to thee as an *Heathen* and a *Publican*: If he had intended it of the *Magistrate*, he would have said; If he hear not the *Court* let him be imprisoned or fined, &c.

5. The *Magistrate* is intrusted with the *Sword*, but never with the *Keyes*, they are committed to *Church* officers, the *Apostles* and their *Successours*; but the power her, is intrusted with the *Keyes*, v. 18. "Whatsoever yee (yee Officers) shall bind on earth, shall be bound in heaven, &c. which is the same with the opening and shutting of heaven, elsewhere; which belongs not to the *Sword*. The *Sword* and the *Keyes*, or the inspection of civil and sacred things, were among the *Heathens* for the most part in severall hands, as well as among the people of God.

6. To add no more, The *Church* *Christian* subsisted on its owne bottome for 300 years,

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yeares, not onely *without*, but against the *allowance* of the civill Magistrate: They had their meetings, as for other *ordinances*, Preaching, Sacraments, &c. so for *censures* upon offenders and scandalous persons, as *Justin Mart. Tertul.* and other *Ancients* tell us: from all which, I may safely conclude, By *Church* here, is not meant the *civil Magistrate*.

2. The
Pope and
Bishops:
This also
disproved.

2. The next that put in their *claime* to this power, to be the *Church* here intended, is the *Pope* and those *Prelates*, who pleaded for *sole-jurisdiction*, as well as *sole-ordination*. Tell the Church, is, at *Rome*, tell the *Pope*; and elsewhere, tell the *Bishops* in their severall *Diocesses*; but this seems as unreasonable as the former, and not to be (however) intended here.

1. The very word *Church*, which in the Original signifies (as all know) a *company* or *society* of more then one, refuses this glosse, two at least are required, *v. 19. If two of you shall agree; and where two or three are gathered together in my name.* But a single person can no more be called a *Church*, than one man can be called an *Assembly* or *society*: there may be a *society* of two, but not possibly of one.

2. The *Government* of the Church is not (without taking in *Christ* the *Head* and *King* of the Church) *Monarchicall*, but either

ther *Aristocraticall*, of the choicest; or *Democraicall* of the people; And this claime of single persons, the severall *Prelates*, is so much the worse, as it makes the *Church* to have many *Monarchs*, or *heads*, as many as there are severall *Provinces* or *Diocesses*; whereas the *Romanists* make but one, the *Pope*.

3. The *Ancients*, (much lesse the modern) never glossed this Text or this word *Church* of one *Bishop* alone, but of more *Governours* in association, so *Chrysostome* ἐπε τῇ ἐκκλησίᾳ, τῇ ἐν τοῖς προεδρεύουσιν; which *Aquinas* renders thus; *Dic ecclesia, id est, his qui ecclesia president.* "Tell the *Church*, that is, (not any one, but) the *presidents* of the *Church*: which may signifie an *Assembly* or *Court* of many, or more *Officers* than one, but cannot any wayes be applied to one *Officer*.

4. It is confessed and cannot be denied, that the *Government* of the *Church* in the *Primitive times*, was *Communi-consilio presbyterorum*, by the *Common counsell* of the *Presbyters*, so *Hierom* long ago asserted. In after times, when *Bishops* had gotten a *Superiority*; yet then, the *Church* was governed by a society of *Officers* in *Councils*, and the *Bishop* at home confined to do nothing without his *Presbyters*, which is enough to prejudice this second claime of the power and name of the *Church*; And I proceed to the next.

3. And

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3. And that is the plea of the People or
 3. The con- Congregation by Brownists, Anabaptists,
 gregation congregational men, and the rest. Tell the
 of people. Church, (say they) is, tell the whole Congre-
 gation; the People with their Officers, say
 some; or without their officers, as others. The
 former of those, the People with their Offi-
 cers, seemes fairly argued in this text and
 word, for the proceeding was from private
 admonition, to more publick; and from that
 to the Church, which may seeme to import
 the whole Congregation; and thus learned
 Divines do glasse it. "He means a company
 "of Saints or Beleevers, constituted in one
 "place under their Pastor. So Chemnitius, as
 when Paul writes to the Church at Corinth,
 &c. "Whence it may seeme probable (sayes
 "Calvin) that the judgment is deputed to the
 whole Company of the Church. But he makes
 it onely to seem probable, but rests not in this
 glasse, as will appear in the next. But I suppose
 those Divines do not meane to put the Judge-
 ment or Authority of Censures in the people,
 but onely allow them to be present at the cen-
 sures, and to have a Judgement of discretion,
 and so a rational assent or dissent, which we
 shall not stick to grant them; but this will
 not content these Claimers, but they challenge
 the power of admission and ejection of all their
 offending members, yea and of Officers also,
 if they be offensive: Yet let them be heard

Their plea
 disproved.

to plead their own cause; the chiefe ground is the *Charter* (as they thinke) granted them in this Text. "The word *ἐκκλησία*, Church, "(say they) never in the New Testament signifies a Court of Christian Officers; but either the Catholick Church, or a promiscuous multitude, met together for religious affairs, or the whole particular congregation. The answer to this objection will fall in better in the last' point; that however in other places the word *Church* signifies a multitude assembled, or a congregation; yet in this place its more then probable, that our *Saviour* does not intend the whole congregation, (but a court of Officers) which may fairely be collected upon these inducements.

1. If the word signifie the whole congregation, then *Tell the Church*, is as much, as *Tell thy selfe*, as a member of the Church, and so the same man shall be both *Accuser*, *Witnesse* and *Judge*.

2. This sense confounds all order, and takes away the distinction of *Rulers* and *Ruled*, *Governours* and *governed*; *Officers* and *People*, which the Scripture so carefully distinguisheth, *Heb. 13. 7, 17, and 24.*

3. If it should signifie the whole Church, no censure might passe without the presence of them all, and every person of it. But they cannot at all times come together, nor attend upon this worke of *judicature*, and so nothing done

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done without the presence of all.

4. This would breed and nourish *divisions*; and *factions*, and *separations* in the Church; *siding* of parties with the offender, and one part against another; as we see in popular transactions, and is experimented in *New England*, where (they say) the people have devoured the power of the Officers.

5. Then also *women*, *children*, *Servants*, as parts of the Congregation, should vote in the *censures* of their *Husbands*, *Parents*, *Masters*; which seemes most unreasonable.

6. Our Saviour speaks all these words to his *Apostles*, and gives them the power of Excommunication, *verse 18*. “*Whatsoever ye shall binde on earth, shall be bound in heaven, &c. And what two of you shall agree upon*: Not, whatsoever the Church, the whole Congregation, shall binde or agree upon; where he sufficiently distinguishes the people from the Church here meant. The Church here, binde and loose, take in, and sent out; but every particular member of the Church hath no more to do, but to esteem and use the man ejected, as an *heathen* and a *publican*; that is, to withdraw communion from him. It is *Chrysostom*’s observation upon the 18 Verse: “*He said not to the President of the Church (alone), Binde thou this man*. But (which he might have added)

ded) if Yee shall binde, implying the censure to be inflicted by more Officers: I may allude and glosse it reasonably thus. He saies not to the whole congregation, Binde you this man; but to such as were to be Officers, *Whatsoever ye shall binde, &c.* as differencing the Church, before spoken of, from the whole Congregation. If then it shall be made appear, that by Church here, is meant the Church in the strictest sense, a Church of Officers, it will inevitably conclude against the power to be placed in the whole congregation. And this is the next and last party that plead for this Power,

4. That is the Presbytery, or Church of ^{4. The} Elders, or Officers; so the Commentators ^{Presbytery} generally glosse it: "Tell the Church, that ^{ry, or Officers} is, the Presidents of the Church, saies ^{Church.} Chrysostome and his followers. He bids the offended party to bring the offender to the Church; which is, *Confessus Seniorum*, the Assembly of the Elders, saies Calvin. "The Colledge of the Elders, which should govern the Christian Church, saies Camero. And so, many more. There lies one or two objections against the sense of the word in this place. 1. That the word Church in the New Testament, signifies the multitude of Christians; or, as some say, the whole Congregation; but a Presbytery is a Colledge or Society of Elders, whereof one is the ^{Object. 1.} ^{answered:}

the *President*, because a *Colledge* cannot stand without a *President*. And the word *ἐκκλησία*, *Church*, never (say some confidently) signifies in the New Testament a *Presbytery* or company of Officers, but the multitude of Christians assembled together: the Church of *Corinth*, of *Thessalonica*, &c. But to this, I have many things to say.

1. It cannot be denied, but that our *Saviour* here alludes to the custome of the *Jewish Church*, where they had an *Ecclesiastical court*, called *συνοδον* & *πρεσβυτεριον* *τῶν ἀδελφῶν*, the *Elders* of the people in a *Presbytery* or Court. And the words in the old Testament used to signifie that *Presbytery*, *קָהָל* and *מִזְבֵּחַ*, are rendred by the *Septuagint* *ἐκκλησία*, the Church, as is evident in these places, *1 Chron.* 13. 2. 4. *2 Chron.* 1. 3. and many other. If then *Ecclesia*, a Church, signifie not only the multitude or Congregation, as oft it does; but sometimes strictly the *Synedrium*, or court of *Elders*, in the Old Testament; it's most probable, our *Saviour* speaking of a *Judicarie act*, takes the word in the same sense. For the people had no hand in such proceedings amongst the *Jewes*.

ἐκκλησία
κλήμα,
Aristot.

2. The word *ἐκκλησία*, in the Greek, amongst *Heathens*, signified not only a promiscuous meeting of people, but oftentimes a company or court assembled for *Judicature*

edicture, with authority to determine Suits :

We need no further instance than *Act. 19. v. 32. ἐκ-
39, 40, &c.* where the *Towne-Clark* uses *ἐκκλησία ἡ
συνοχὴ* The
the word in both senses; speaking, *verse 39* *Assembly*
of a *legall assembly*, which had power of de- *was confu-
termining* that quarrell; and of a *promiscu- sed.*
ous meeting, such as that was which he calls, *verse 40. an uproar* : and in both *verse 39.*
and *41.* calls them both by the name of, *Ec-
clesia, a Church.* Now what reason can be
given, why our *Saviour* or the *Evangelist*,
might not take the word in the same *lati-
tude*, to signifie sometimes the *whole
Church*, and sometimes (as in this place)
the *Church or Court of Officers* ? especially
speaking of *determining* a controverſie be-
tween brethren, in allusion to the way of
proceeding in a like case, in the *Jewish
Church.*

3. We hear of a *Presbytery* set up after-
wards in the Christian Church for *Ordina-
tion.* *1 Tim. 4. 14.* By laying on of the hands
of the *presbytery* : which consisted of *Elders
or Officers*, distinct from the people, or
whole Congregation; who were never cal-
led a *Presbytery*, or *society of Elders.* Now
this *presbytery* being the *successour* of that
among the *Jewes*, why may it not as well
be called *Ecclesia, a Church*, as that other
was ? This power of *Jurisdiction* being here
given to a *company*, met to determine a *con-
troverſie,*

controversie, and, upon obstinacy, to eject ; that is, excommunicate the party : Having the same nature and power, I can see no reason but it may have the same name of Church, as the other formerly had. A meeting of Christians for worship, is called a Church; so may a company, meeting for exercise of discipline, be called a Church: the word Ecclesia signifying, *cœtus evocatus*, a company called out, for worship, or for discipline, both may properly enough agree in the name.

4. The word Church may as well here signifie a meeting, or court of Officers, as the word Saints, which sometimes signifies all the members of the Church, at other times may signifie some speciall company of Saints, deputed to be Judges and Arbitrators, of brethrens private civill differences. But the word Saints, (saies learned Camero) is so taken, for speciall civill Judges, 1 Cor. 6. 1. "Dare any of you, having a matter against another, go to law before the unjust, (the heathen Magistrate) and not before the Saints? Where the Analogie must hold thus, Before the Saints, that is, Judges set up among Christians; of which he speaks again, verse 4. "If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the Church. As Saints then here signifie speciall judging Saints set up; So may Church in this Text signifie

signifie those, that were set apart to the Government of the Church: And that which is told to these, may be said to be told to the Church, (if present, as they may); as well as the body, or man, is said to see, when the eyes only see; or to hear, when the ears only hear. So *Camero*.

5. If our Saviour allude to the Jewish excommunication, as most grant he does, in those words, "Let him be to thee as an Heathen man, &c." it's evident, that was never done by the people, but by the Sanhedrin, or court of Officers: and so it is here.

But there lies a second objection upon this last: *The words of Christ, Let him be to thee as an heathen, &c. cannot be referred to the New Testament; but to the Jewish Church.* But this is easily answered, and is by *Camero* and *Calvin* thus: "Christ did usually use phrases or speeches, drawn from the custome of his own times, to signify those things which were to be set up in the Christian Church; as that, *Matth. 5. 23: If thou bring thy gift to the Altar, &c.* To teach us, that we cannot pray aright to succeſse, nor offer any acceptable service to God, as long as we live in a wrong done to our brother. *Paul* does the like, *1 Cor. 16. 22. Let him be Anathema, Maranatha, &c.*

The objections now being removed, we shall

Their
right con-
firmed by
many rea-
sons.

(shal, from the Text and Context, endeavour to make it appear, that by Church here is meant, the Court, or Officers of the Church, the Presbytery.

1. The Church is a society or corporation of many persons, distinct from the civill in consideration: therefore there must be (as in all civill societies) Governours, or else nothing but confusion. The Church is Gods House or Family, which cannot subsist without some Rulers, to order all, to admit, or eject, as there shall and will be cause enough given.

2. There was a distinct power from the civill Magistrate, and from the people, in the Jewish Church, to admit, or keep out from holy things, to judge of clean and unclean. No Idolater, Apostate, or unclean person was to eat of the Passover. See Answ. on Exod. 12. 43. Though that was a ceremoniall worship, yet the reason of that proceeding was morall, and the same for ever, viz. "The keeping of holy things pure, from the pollution of profane men."

3 The light of Nature taught the very Heathen, to take care of Sacred things, that they should not be polluted: for which purpose they had their Censors, speciall Officers in relation to Religion, who had power both to discover and to exclude profane persons from holy things. It appears then (saies Cal-

"vin")

see) seeing the Gentiles kept this rite, that it was an instinct of God from the beginning, into mens minds; that if any were impure, they should be kept from holy things. And it would be a matter of shame (as well as blame) to the people of God, to want that discipline; which was found among the Gentiles.

4. Nothing is more clear in Scripture, than this, that Christ hath set Officers in his Church, called Overseers, Stewards, Rulers; which imports a power of Government to be in them, distinct from the civill Magistrate and people. And to them alone, and not to the people, he committed the Keyes; as here, v. 18. and else-where, Joh. 20. 23. to binde the Impenitent, and shut the gates of Heaven against them; both those of the Church below, (which is often called the Kingdom of heaven) and of Heaven above: And on the other side, to loose and open the gates of both, to the pious and penitent.

5. This one Argument excludes both Magistrate and people, from this power in the Text, of exclusion or excommunication of obstinate members: It is a received Maxime, "It belongs to the same power to admit into, and to eject out of the Church: But the Officers only, without Magistrate or people, do admit members into the Church, (sometimes without the knowledge

of either, as upon *conversion* of an Infidell, and admitting him into the Church by *baptisme*) therefore it belongs to them onely to *eject* scandalous corrupt members out of the Church.

6. This may well be granted, without any prejudice either to the *civill Magistrate*, or the people. 1. First, to the *Magistrate*, because the *censures* of the Church-officers, are all and onely *spiritual*, the *Magistrate's* onely *corporall* or external. As the *Magistrate* cannot bind the *conscience*, or inflict *spirituall* punishments upon the souls of men; so nor can Church officers meddle with the *estates* or *bodies* of men: Though *Christs Kingdom* be in the world, and in the *Common wealth*, yet it is not of the world, and so intrenches not upon the *civill* power. *Christ* and *Caesar* may both reign together, if men give to *Caesar* that which is *Caesars*, and to *Christ* that which is *Christs*. The *Magistrate* is sometimes in Scripture called a *Bishop*, or *Overseer*, but it is of the *outward* man, the body and estate; but *Christ* in contradistinction thereunto, is called the *Bishop of souls*; both are called *Shepherds* with the same difference; *Christ* is called the *Shepherd and Bishop of our souls*, 1 *Pet.* 2. last. 2. Neither is there any prejudice to the people (allowing them *presence*, and a judgement of discretion) more, in the Officers determining the controverſie, and censuring the

the obstinate with excommunication, than there is in the outlawing or condemning of a Malefactor by the civil Magistrate. In both which cases, the people owe concurrence and obedience to the execution of the Sentence. And now I shall leave it to the judgement of the indifferent Reader, to which of the foure Claimers this power in the Text belongs; and so I come to make Application of all, both in general and in speciall to the last part.

1. In General, to the whole discourse, and there I shall commend these things to your consideration.

Application

1. In general three things.

1. That, if brotherly and pastoral oversight and admonition of fellow members be a necessary duty, as it is commanded in many places of Scripture besides this Text, *Levit. 19. 17.* out of Churches is pre-
 "Thou shalt not hate thy Brother in thine heart, but shalt in any wise rebuke thy neighbour, & not suffer sin upon him, *1 Cor. 10. 24.* judicial to
 "Let no man seek his own, but every man another's wealth. And chap. *12. 7. 25.* the duties of the text.
 "the members have the same care one of another, *Eph. 5. 11.* Have no fellowship, &c. but reprove them rather, *1 Thes. 5. 14.* Warn them that are unruly, &c. and many more. If then (I say) this be a duty of all, let it be considered whether the late constitution of Churches, by gathering members out of severall Churches, many miles asunder, be not very unsuitable to the right ordering and governing of

See D. O.
wen of
schism. p.
206. sect.
8. 9.



of Churches; How can these watch over one another, or know each others conversation, whether they walke orderly or no? If a new Plantation were to be made, and Churches newly to be constituted, as in New Eng. of late, where they gathered and united members of severall Churches, not onely into one Congregation, but into the same Village or Township, this might perhaps not prejudice the Rule of Admonition; But to gather members into a Church meeting, who live 10. 20. 40. miles asunder, and onely meet together once a weeke or lesse, how this can stand with this Christi-
an rule, I understand not. How can these doe those brotherly or pastorall offices of watching over, admonishing, warning, exhorting one another, &c. by themselves, or if need be with others? There is a great objection or argu-
ment against this exception: That division of Parishes (as we used to call them) are not Parishes, *jure divino*, but the invention of later years; And the first Churches at Corinth, and other Cities, was not by such and such precincts, but of people dwelling in severall places, united together, &c. For answer to this. 1. Though Parishes be not *jure divino* positive, yet they may seem to be *jure naturali*, which is origi-
nally morall, and consequently divine; for as Nature taught all the world to distinguish themselves into Families, and then to unite Families into Townes, for mutuall strength,
society

society and comfort one of another: So at first, as God was pleased to set up a Church in an House: so those houses by the light of reason united themselves under their speciall Officers of the Church, for the mutuall society and better enjoyment of all the Ordinances of Christ: And looke as in the naturall body, the members are all united and compacted together by joynts and ligaments, that they may have the same mutuall care one of another, 1 Cor. 12. 24, 25. "God hath so tempered the body together (conveniens) for this end, that the members might be ready and next to one another, to help and assist one another. So Christ hath tempered his Church together, Eph. 4. 16. "Than from him, the head, the whole body fully joyned together, and compacted together, by that which avails joyn supplyeth, according to the effectual all working, in the measure of every part, may make increase of the body, unto the edifying of it selfe in love; which Col. 2. 16. he expresses more plainly and fully. "All the body by joynts and bands, having nourishment ministered, and knit together, increaseth with the increase of God. I know its spoken with regard to the catholicke Church, which is the body of Christ, and that in a spiritual notion; but its applyable enough to particular Churches, which contain the same members, as the catholick does Officers and

Saints

Saints. And look as it were a monstrous thing in nature, and much prejudiciall to the good of the *body* naturall, if the *members* should be separated far asunder, from each other, some miles or more one from another, by which they could not have the *same care* one of another, but make an unnaturall *Scisme* in the body: so we see by experience, that this latter gathering and constitution of Churches, out of distant Churches, hath made the greatest *Scisme*; and is destructive, as to the duties of the Text, so to the edification of the body of Christ.

2. For the other part of the objection, from the first gathering of Churches at Corinth, &c. which was not by such bounds as our Parishes, &c. I answer; 1. The reason of that was because then the Church was gathered out of the *Heathens*, who had their dwellings in severall parts of the City, or Villages, and so could not unite into a body or Parish, the greatest part being still *Heathens*; But when the Cities and Countreys became Christian, all, or the most part, the Apostles or their Successours appointed Pastors over them, in such or such limits, as is reasonably supposed: for we hear of a Church at Cenchrea (distinct from Corinth) which was a little Village or Haven Towne to Corinth, Rom. 16. 1. And when the Magistrates were Christian, & the people generally Christians, they

they did not gather members out of severall Cities or Villages to make up a Church, (much lesse out of severall Churches) but divided, or rather united them into Parishes, (as we call them) according to their neereſt habitations. 3. When the Church members were multiplied in a Citty or Country, the Elders over them did officiate and rule in common, and ſo it was free for people, to hear and receive Sacraments, of whom they pleaſed, for ſome while; but ſee a miſchiefe that followed upon this way of Church gathering: They at Corinth having divers Paſtors and Elders of ſeverall gifts, ſome being the converts of, and baptized by ſome eminent man, others by others, the people began to make ſchiſms, I am of this man, and I am for that man, and ſo fell into ſeparations, 1 Cor. 1.12. And thus we ſee it is at this day, upon the liberty granted, to be of what Church, under what Paſtor men pleaſe; the gathering of members out of many Churches to make one hath divided and broken many. There may be great fault in the diſtribution of Parishes; ſome ſo great that they cannot meet to the ſervice of God, or take inſpection over their fellow-members, and ſome ſo little, that they have not a ſufficiency of Officers to overſee them, or a competency of care over one another, or ſtrength and edification one by another, ſome joynts or bands being wanting: otherwiſe

therwise it seems very rationall, that congregations should cohabite and dwell together, for the duties of the Text; Let this be considered.

2. Liberty of conscience and practice, is to be of what Religion or Church he pleases, (perhaps of none) be not very prejudiciall to the duties of the text.

2. And so does this deserve to be thought upon; whether the liberty of conscience and practice granted or connived at, to every man to be of what Religion or Church he pleases, (perhaps of none) be not very prejudiciall to the duties of the Text, and to Church-government: These will be subject to no brotherly admonition, nor Church proceedings required in the Text, but are ready to fly in our faces, and say; *You have nothing to doe with me, nor I with you*: and so, many souls perish for want of brotherly and pastoral inspection, being made a prey to Seducers.

As, if in the body naturall, (to which the Church is oft and fitly compared) the parts of the body, finding a more strong and beautifull body, should relinquish their station in their own body, and joyne themselves to that body, and then renounce their subjection to their own; saying, *I have nothing to do with the members of my own body, nor they with me*: if the hand or the foot should say to the eyes or head, *I have no need of you*; what confusion and destruction would this bring, either to the whole body, or to themselves, by this fond separation of them from the supply and care of their own body? The Application

caſion is too eaſie to be made, and experimented ſadly in this Liberty given or taken, whereby men run from their own Church, (upon pretence of a new and purer way) and ſo run from Church to Church, from this way of profeſſion to another; till having run from all Churches, they ſit down at No-Church; that is, in Atheiſme and profaneſſe. This is for a lamentation.

3. We may ſee the cauſe of the ſad diſtracted condition of the Church of England at this time: The not walking according to the Rules of this Text; the not obſerving the Orders given here by our Saviour: As 1. Neglect of brotherly Inſpection and Admonition. 2. Want of Church diſcipline. A little of each.

1. Neglect of mutuall care of members or brethren, one of another: This is moſtly neglected every where; moſt men ſee their brother ſin ſecretly, publickly, ſcandalouſly, and let him alone, to ſtand or fall to himſelfe; with Cain's wretched words, *Am I it.* my brothers keeper: ſee men drunk, unclean, &c. hear them ſwear, ſpeak ſcurrilouſly, and the like, and, Gallio-like, care for none of theſe things; ſay not ſo much as Lot to the Sodomites, *I pray, do not ſo wickedly*: or as Eli to his lewd ſons, *Do no more ſo, it is no good thing we hear of you*. Much leſſe trouble themſelves, to take one on one more, &c.

&c. in order to a further proceeding by the Church for his recovery. To shew the causes of this generall neglect, were sufficient to reform it; I shall name but these three.

1. *Want of Charity.* 1. The great *uncharitableness* of these times. Our Saviour prophesied of these times; "*Because iniquity shall abound, the love of many shall wax cold.* Love and charity should the rather wax hot, because iniquity abounds. As the heat of fire is intended by an *Antiperistasis* of cold in winter: The words may have this sense, That it is an high degree of wickedness in men, to let their charity wax cold, in rescuing a brothers soul. If we have any member of the body naturall amisse, every other member is ready to help it, and to dresse it: If we see our neighbours *beast* ready to fall, or fallen into a pit, or like to perish under a burden, we run (as we are bound) to succour and save it. But let a neighbour, a brother, fall into hell, and not stay him, or help him out, O sad decay of charity!

2. *Self-love.* 2. *Self-love* is another cause of this neglect of brotherly care and admonition: this also is fore-prophesied of these last times, "*Men shall be lovers of their own selves,* "*2 Tim. 3. 2.* Why, so they may be, yea, must be: But the meaning is, They shall so much love themselves, as they shall love, or care for none but themselves. All seek their
owne,

owne, and not the things of their brethren; loath to *disquiet* themselves, with cares and troubles of inspection, admonition, reproof, &c. of other men: Or afraid to lose the favour and friendship of others, by displeasing of them. "A respect (saies one) full of cruelty; as if when a mans brother were ready to drown, he should fear to catch him by the hair of the head, lest he should lose some few hairs. Nay, a respect as full of hatred to his brother, as of selfe-love; for so the Spirit of God hath styled it: "Thou shalt not hate thy brother in thy heart, but surely rebuke him. *Levit. 19. 17.* If thou sufferest sin upon him, unrebuked, thou hatest him. And that is further branded by the same Spirit, as murder; "He that hateth his brother, is a man-slayer. *1 Joh. 3. 15.*

3. *Selfe-guiltinesse* is often another cause 3. *Selfe-*
of this neglect; they dare not meddle with *guiltinesse*:
other mens sins and wickednesse, lest others should fall upon their owne, with a, *Physition, heal thy selfe.* Canst thou see a mote in thy brother's eye; and, behold, a beam is in thine own eye? And therefore men in a manner say, *Bear with me*; and I will bear with you: which is as if they should say, "If you will suffer me to fall into hell, I will also suffer you. As it is observable in Officers, who forbear to reprove, or present, or punish offenders in their years, that others may
E forbear

forbear them when they are in office. These all, or some one of them, are the causes of this neglect, each one enough to make men abhor it. But it may be said, *Who is then my brother?* as once one asked our Saviour, *Who is my neighbour?* The Text, explained above, tells you, all of the *same Faith*, of the *same profession of Religion*, all the *members of the Church*, in contradistinction to *Infidells*. This I noted, as of good use, to confute and condemn the *Pharisaicall glosse*, that some, in judgment and practice, do put upon this word *Brother*, contracting it too strait: not only *Papists*, who esteem of us *Protestants*, not as *brethren*, though as good *Christians* as themselves, but as *Heathens*, or worse, as *Hereticks*; not to be dealt with in a *brotherly* way of admonition, to reform us, but with *fire and faggot*, to consume us; and hate us, as the *Samaritans* did the *Jewes*. Not only these, but some that *professe Christians*, in the *highest degree*, and of the *purest members of Churches*; who scarce esteem of any as *brethren*, or take any *watchfull care* over them, except they be of their *own way*, and particular *association*; who count all *without*, who are not within their *owne gathered confederated Churches*. Some of them have professed, *They have no more to do with one not of their own way and Church, than with an Infidell*. Why, sure we owe some duties

duities of love to an *Heathen*, much more to a *Christian* of the *catholick Church*, though not of our *particular Congregation*. Is he not a *brother*? is he not a *member* of the same body of *Christ*? Sure, if a *Samaritan* was a neighbour to a *Jew*, a *Christian* is a *brother* to a *Christian*. Saint *Peter's* brotherhood, *1 Pet. 2. 17.* was not confin'd to a particular Church; but *Christians*, though strangers, scattered throughout *Pomus*, *Galatia*, &c. *Elect and sanctified*, &c. *1 Pet. 1. 1, 2.* And Saint *Paul's* body was not a particular Church, but the *catholick*, whereof *Christ* is the head, *Eph. 4. 15, 16.* A Congregation is but a *member*, made up of many single *joynts*; as the *hand* is made up of many *fingers*, and they of *joynts*. Now though the *fingers* do more neerly take care of the *hand*, and the *joynts* of the *fingers*; yet the care extends to every member of the body: "The members have the same care one of another, *1 Cor. 12. 25.* And so much of the first cause of the sad condition of this Church, Neglect of brotherly care and watchfulness over one another.

2. The other is, Want of Church-discipline, which sometimes is the cause of the former neglect; when there are none deputed to determine the proceedings by Admonition, singly, and joyntly; those that are most zealous in them, are discouraged. The truth

is, those former *courses* are too much neglected; but if they were never so well performed, yet not sufficient to *Reformation*, because this last is wanting: For, 1. *Scandalous* offenders are commonly *impudent*, and obstinate against *private* admonition; and so want a principall *means* of their recovery; for, when the other have not prevailed, this hath; as the *instance* of the *Incestuous* person doth manifest. 2. They are still *tolerated* in our *Congregations*, and cause many *Ministers*, either to lay aside the *Lords Supper* altogether, which is not justifiable; or to admit them to it, to the *scandall* of many truly *pious*; because they cannot be *sequestered* from our *holiest* Ordinance, by reason that there are no *Masters* of restraint (as the phrase is used for an Officer, *Judg. 18. 7.*) to put them to *shame*; to amend or eject them. And 3. This offence causes many to separate from our *Churches*, either as (at least) *wanting* an Ordinance, or else as *impurely* administered; and, which is worst, makes many *renounce* all Ordinances: which is also for a *lamentation*. But it is to little purpose to complain; it will be a better work (and the *businesse* of the day) to consider, how we may contribute something to a *Reformation*: And that brings to

2. In Speciall,
which
concern,

2. The speciall Uses to be made of the whole Discourse, and they concern, either
our

our people, or our selves.

1. Our people, by way of Exhortation, ^{1. Our people of 2. sorts.} that every one in his place, and to his power, would joyne with us, the Ministers of God, and Stewards of his Ordinances, to help forward the Reformation so long prayed for, so much desired, so solemnly covenanted for, and so earnestly expected. And to the producing hereof, follow those generall directions given or touched upon at the beginning.

1. Begin with personall reformation, every one resolve to mend one, that is, himselfe.
2. Householdiers, to promote a Family-reformation; saying and resolving, *I and my house will serve the Lord.* 3. To be active in the duties of the Text, as tending much to congregationall reformation. This Exhortation will extend, first, to every member that is innocent and pious; and then to the scandalous and offenders.

1. To every innocent and pious member, to practise the duties of the Text, towards offending brethren; and they are foure. ^{1. The innocent and pious, in 4 particulars}

1. To watch over his brethren and fellow-members, (as the parts of the naturall body do) to have a mutuall care one of another; ^{1. To watch over their brethren.}
"To consider one another, to provoke to love
"and good works, Heb. 10. 24. Exhorting
"one another daily while it is called to day,
"lest any be hardened through the deceit-
"fulnesse of sin, Heb. 3. 13. Of some ha-

Church-Reformation promoted.

“ving compassion, making a difference; And
 “others save with fear, pulling them out
 “of the fire, Jude v. 22, 23. This is a work
 befitting the charity of Christians, and is
 difficult to do, because it requires both care
 and trouble, and withall, much prudence to
 do it effectually: And therefore I shall presse
 it with many motives, and then prescribe
 some directions.

1. The
 motives to
 perswade
 it, 6.

1. It is un-
 der divine
 precept.

1. The motives to this watchfulnesse and
 faithfulness to our brothers soul, might be
 many: I note some of the chiefest.

1. This is a necessary duty, laid upon all
 men by God, who hath made every man his
 brothers Keeper: the Texts were noted a-
 bove, *Levit. 19. 17. &c.* to which add these,
 more punctuall in the New Testament, *Gal.*
6. 1. “If any one be overtaken with a temp-
 “tation, you that are spirituall restore him;
 “*καταστήτε*, set him in joynt. He is as a
 member out of its place, out of joynt, painful
 to himselfe, and uselesse to the whole body.
 Saint Jude is more full, v. 20, 21. “Yee,
 “beleeved, building up your selves (one an-
 “other) in your most holy faith, &c. Keep
 “your selves (*ἐκαστος*, one another) in the
 “love of God. Every man must give an ac-
 count of his brother.

2. He is
 thy brother

2. He is thy Brother, a childe of the same
 Father, God; and of the same Mother, the
 Church. This motive is in the Text twice
 insinu-

infinuated; "If thy brother; Thou hast gained thy brother. He is not an Infidel, or Heathen, yet some care is to be had of him; how much more of thy brother. It may be he is thy brother by blood, or some naturall relation; at least thy brother by profession of the same Faith: You are brethren, "Love as brethren, be pittifull, be courteous, 1 Pet. 3. 8. Be all of one minde, having compassion one of another: love as brethren. (or loving to the brethren) be pittifull (or have bowells of mercy) one to another, &c.

3. You are members of the same body, 3. You are under the same Head, 1 Cor. 12. 27. Now members ye are the body of Christ, and members in particular. Nay more, Rom. 12. 5. "We being many are one body in Christ, and every one, members one of another. As in the naturall body, every member is not only a member in relation to the head, but with respect to all its fellow-members; members of one another. The fingers are members, not only of the hand, but of the arme, yea, of the foot: so, spiritually. And hence comes that mutuall care of one another, 1 Cor. 12. 25. "That the members should have the same care one for another. The care is the same to all. Now what an unnaturall thing it were, for one member of the body naturall, to neglect the care and good of a fellow-diseased member? if the eye should not stoop

to look upon a *sore foot*, or the *hand* refuse to dresse it, &c. The Church of Christ, whether *Catholick* or particular Congregation, is not a *body* naturall, but *mysticall*, united by one Spirit on Christs part, and by a *mutuall consent* on the members part: For that which some require to the *constitution* of a Church, “*An explicate or implicate consent and covenant, to walke orderly, not onely under the head, but with one another* is found in every member of the Church: and so, as there is a power given to each other over one another, so there lies a *duty* upon each other, to have the same *care* one of another, and this, as they are *Members* one of another: and none ought to say, (though some uncharitably say it) “*I have nothing to doe with such a Christian, nor he with me.*

4. The neglect of it makes guilty of his finnes.

4. The neglect of this brotherly admonition, as it is a very great sinne, so it makes a man *guilty* of all his brothers finnes, which he suffers him to live in; the words are plain: “*Thou shalt not hate thy Brother in thy heart, (sparing him under pretence of love, thou hatest him) but shalt rebuking, rebuke him; and not suffer sinne upon him; Levit. 19. 17.* or as the words bear it, [*that thou beare not sinne for him*] thou makest thy brother's sins thine owne, by suffering of them: And hast thou not finnes enough of thy owne to beare?

5. The

5. The common frailty calls for this duty, every man more or lesse hath his temptations ^{3. common} and infirmities, which will call for supply ^{frailty calls} for it. from his brother, Gal. 6. 1. "Restore him, considering thy self, lest thou also be tempted. Bear ye one anothers burthens, & so fulfill the law of Christ; As in the body naturall; "The eye cannot say to the hand, I have no need of thee, 1 Cor. 12. 21. nor the head to the feet, I have no need of you, &c.

6. The neglect of this brotherly care, is the 6. The cause of separation, wofull separation in the want of it; Church; the Apostle hints this twice: Once ^{is the cause} 1 Cor. 12. 25. "That there should be no schism ^{of separation} in the body; (how prevented?) that the Members have the same care one of another. importing, that as in the body naturall, if the Members neglect the care one of another, it causeth a schism & unnatural division in the body; so in the Church, the neglect of brotherly admonition, causes schisms & separations; some Members being corrupted and lost for want of it, running into errours and profaneness; and others flying from the Church where such rotten Members are found or suffered; and all because this corruption of place is Members was not prevented, by this brotherly Heb. 10. timely admonition, in private; or if need ^{24, 25.} were by a more publick proceeding, taking one or two more, and at last telling it to the Church; these may suffice for motives.

But

But before I come to the *Directions*, there are two *stumbling* blocks to be removed.

Obj. I. answered.

1. Obj. It may be said; "How farre will this duty reach? will it hold in all degrees, Rich and poor, Prince & Subject, Master and Servant? &c. Superiours may admonish their Inferiours; but shall a poor man have this liberty to admonish or reprove the rich? the Servant the Master, &c? This I beleevē is the cause that keeps some men at distance from the desired government; must great men watch over and take care of the poorest? and be lyable to the rebukes or admonitions of the meanest? whose spirit will bear this!

Sol. The duty is generall, and binds all men equally, if they will acknowledge themselves Christians, Brethren and Members of the Church, the body of Christ: It is so in the body naturall, the principall parts take the greatest care of the meanest, and are content to suffer the assistance of them, though sometimes sharp and painfull. And this may very well passe, if men were but humble in a Gospell-way, they would neither think themselves too great to condescend to the meanest; nor too good to be admonished by them, when they doe amisse; We have instances enough. Nathan a Prophet reproves David a King. Naamans servants advise their Master a great Prince. Job the Generall hearkens to the counsell of a poor woman; onely Inferiours must

must observe their distance, and do all discreetly, seasonably, &c. of which by and by.

2. *Obj.* But this is the *Ministers* office, to *Ob. 1. an-*
watch over the whole Flocke; it is not for *swered.*
Sheep to watch over one another, or over
their *Shepherd.*

Sol. 1. True it is, of *reasonlesse* *sheep*; not
of *ratioll* men. A man should be a *God* to
his brother, much more a *watchman*. The ge-
nerall rule is: *Thou shalt love thy Neighbour*
as thy selfe: And who is then my *neighbour*
said one? Any man like my self, a *Samaritan*
as well as a *Jew*, as our *Saviour* made it
manifest; though there be a more *special* eye
upon some, a *brotherhood* by profession of the
same Faith, that makes it more *incumbent*
upon some than others; Doe this good to all;
but *especially* to the *same household* of Faith,
the *Members* of our owne *Congregation*.

2. The *Minister* is indeed over all, a *speciall*
watchman by *Office*, as the *eyes* in the body
naturall; but as every *part* of the body takes
care of another, so every *Christian* ought to
take care of his brother; and the rather, be-
cause the *Minister* cannot be in every place,
nor can understand mens particular *walk-*
ings, without *intelligence* from others; as in
the Text, it is at the third or fourth hand, be-
fore the *knowledge* of the *Brothers irregular-*
rity comes to the Church, &c. And now I
come to

2. The

2. The Directions to do it well. 2. The Directions or meanes to make this private admonition effectuall. Admonition or rebuke may be so given, that it may do more hurt than good: It must be done,

1. Secretly (the duty of the Text) Tell him between thee and him alone; as the offence was private, so let the remedy be; the reasons were given above, to which I referre. The common fault is, that this method is neglected: secret finnes are published before their time, either openly divulged, or clancularly revealed, from house to house, or neighbour to neighbour, which is the practise of a Tale-bearer (or Pedlar, as he is called, Levit. 19. 16.) so that it runnes all the Town and Country over, before the offender heares of it, or they whom it concerns to mend it, know of it. A most uncharitable course! for charity covers a multitude of finnes, 1 Pet. 4. 8. Consider 1. how contrary this is, to the generall rule, Doe as you would be done by. 2. how contrary to our own experience of Gods dealing with us; how many secret sins doe we commit, and God covers them from the eye of the world? If all our secret faults were written in our foreheads, we should be ashamed (the best of us) to shew our faces. 3. The mischiefs are too many to be reported. 1. It makes the offender obstinate & hardens him in his sin; past shame, past grace. 2. Causes Religion to be ill spoken of, by publication of the vices of

of Professors. 3. Causes a causelesse and unjust separation in others, from the Church, not having done thy duty, &c.

2. As secretly, so it must be done with meek-^{2. Meekly.} nesse, as Ga¹. 6. 1. Restore him with the spirit^{2 Tim. 2. 25.} of meeknesse, with all tendernesse, as we deale with a wound, or a member out of joynt. Boysterous dealing makes the patient startle, and refuse the cure. The loadstone will draw Iron, but (they say) not in the hand of one that hath eaten Garlick; so admonition given in anger and fiercenesse, proves ineffectuall.

3. Prudently, with respect to divers circumstances: As 1. the season must be observed; Abigail's wisdom appeared much, that she would not tell her Husband his fault in his drunkenness over night, but in the morning when the Wine was gone out. 2. The Nature of the person, whether he be a Thorne or a Nettle; a Thorne must be gently handled, else it will wound you: a Nettle stings if it be gently handled, not if you presse it hard. 3. The manner of tending the remedy, must be considered: Reproof should be like to Honey, sweet to the taste, but sharp to a soar; sweet first, in giving him his due praise; and sharp next, in launching his corruption: Or as Iron, first heated with the commendation of his vertues, and then beaten with reproof of his vices.

4. Patiently.

4. Patiently to wait for his amendment : That's implied in the Text, by the order of proceeding : first, *thy selfe* ; then, take one more ; if that prevail not, take two : do it once, twice, thrice, and let the last remedie be, to tell it to the Church : Just as the direction is to us Ministers, 2 Tim. 2. 24. " *Patiently, in meeknesse instructing them that oppose themselves, if God peradventure will give them repentance, &c.* And, cap. 4. 2. " *Reprove, rebuke, exhort, with all long-suffering, &c.* And for this we need no better motive, then this, The patience, forbearance, and much long suffering of God towards our selves, after a long continued obstinacy in sins.

5. Innocently.

5. Innocently, without known guilt of the same, or the like sins in himselfe. He that is without sin, is fittest to cast a stone at a sinner ; else it will be cast back with a Physician, *heal thy selfe*. It's observable, that in the Tabernacle and Temple, the *rods* and *snuffers* were to be made of pure gold, Exod. 25. 38. 2 Chron. 4. 21. To import, that as the Officers of the Church, so every brother, that would reprove another for his *impurities* or *impieties*, should be pure and innocent himselfe. And this is implied in our Text, *If thy brother sin against thee: not, If thou sin against thy brother.* Thou art unfit to tell him his fault, if faulty thy selfe ; yet,

a man faulty himselfe, is not disobliged from the duty of reprov^{ing}. And thus much of the first part of the *Exhortation* to the people. I shall be briefer in those that follow.

2. The second is, (supposing a Church to tell it to) to tell it unto the Church, if the former proceedings prevail not. And what was meant by the Church, we have already discovered, viz. the Presbytery or Church Officers; whether without, or with the presence of the people, is not much materiall, so as the knowledge of the fault come to the whole Congregation at last, to receive him upon his amendment, or withdraw from him upon his impenitency and obstinacy. And this part of the *Exhortation* is very necessary to be enforced, because many there be, that will perform those more private duties, that out of some carnall considerations, too much neglect this more publick, To tell it to the Church. The reasons of this neglect are given above, in the third generall Use, as the causes of the neglect of private admonition, which were 1. Uncharitableness: 2. Selfe-love: 3. Selfe-guiltinesse: to which I refer. I shall here add another, peculiar to this last proceeding, and that is, the *Odium*, that is (in some cases justly, in others unjustly) fallen upon Accusers or Informers: For both the Scripture it self speaks hardly of such, *Levit. 19. 16.* comparing such

2. To bring the accusation to the Church, if the former prevail not:

such a man to a *Pedlar*, who opens his pack, and sells his ware at every dore; and to a *cruell man*, that wounds his brother, *Prov.* 18. 8. and 26. 22. yea, and to the *Deuill* himselfe, who is the *accuser of the brethren*, *Rev.* 12. 10. And also such *Tradesmen* were odious and hatefull to very *heathens*: *Dela-tors*, *Informers*, were generally detested by all men, and by the best *Emperours* banished out of their *Dominions*; only *Tiberius*, *Domitian*, and such like *Monsters* and *Tyrants*, did countenance and reward them. This makes some men *startle* at this *Office*, or duty of the *Text*, they hate to be *accusers* of their brethren. It is by *School-Divines*, made a case of conscience, "*Whether, and in what cases, a man is bound to be an accuser of his brother*:" And they resolve it thus, briefly, "*A man is then to accuse, when he is forced, either by the foulness of the fact, or the necessity of his duty*. That is, when called forth by an *Authority*, to testifie the

D. Hall truth. The *learned Casuist* saies very well, *Resol.* of only he limits his resolution to *civill inju-pract. Case ries*, or crimes against the *State*; but forgot of *Consc.* to speak of this case of the *Text*, with respect to the *Church*, and *Officers* thereof, in matter of *scandall* by a brother; which I a little wonder at. For it is evident, that in case of a brothers *obstinacy*, upon private *ad-monitions*, every man is bound by command

of

of Christ himselfe, to be an *accuser* of his brother, and (taking the words in the better sense) to turn *Informer*, and to tell it to the Church. And the reasons are fair and strong.

1. This is the only *visible way* left to win him; either by greater *shame*, by publick *knowledge* and admonition; or by the *terror* and horrou of *Excommunication*; as, to be cast out of the Church, and *delivered* up into the power of *Satan*: If this win him not, nothing will: The very *dread* of it won the *Incestuous* person.

2. The *leaven* thus sowed into *obstinacy*; after the former proceedings, and so left, will *leaven* and corrupt others, even the *whole lump*, saies the Apostle, 1 Cor. 5. 6. Either then a brother must go further to *sweeten* and amend him; or else to cast him out of the House by *Excommunication*, to prevent a further *infection* by his impunity.

3. The *Church-power* cannot proceed at all, without such *information*; If none will *accuse*, and prove the *accusation*, the *Authority* is vain and uselesse: As in the *State*, if a man be wronged never so much, the *Magistrate* cannot right him, unless he will enter his *complaint*, by way of *charge*, and bring his *witnesses* to prove it. Courts of *Judicature*, whether *Civill* or *Ecclesiasticall*, must proceed, according to the things *alleged* and *proved*.

4. *Reformation* it selfe cannot be made, either of the *scandalous person*, by solemn and *authoritative* admonition; or of the *Church* it selfe, (which *suffers* much by such *scandalous* members tolerated) by *purging* out the old leaven. The want of the *exercise* of discipline, is often too open a cause of separation, though perhaps *most unjust* on their part who separate; and, by the *just* judgment of God, brings the *destruction* of the Church. And yet the *Church* cannot censure, but upon *Accusation* and probation. Therefore, *Christians*, be exhorted to this one more *publick* duty, to *win* a brother, in want of former success; *Tell it to the Church*: and be not afraid of being *clamoured* on, as *accusers* of your brethren. Your *end* of doing it, *viz.* to *gain* a wandering soul; to *keep* the *Ordinances* and *Church* pure, to prevent separation, &c. will easily *wipe* off that *stander*, with all good men; and with the *accused party*, if he he happily won; if not, it matters not what so *fool* a *mouth* shall say. It is not for *revenge* of your selves, nor for to *please* others, and profit your selves, (as those *civill* *Flies*, of *Informers* or *Apparitors* used to do) but *meerly* the *glory* of God, in the *good* of those *afore*; and the *command* of *Christ* will bear you out, This of the *second*.

3. Upon 3. The third part of the *Exhortation* to people,

people, is, Upon the want of successe by the Church, after it hath admonished, and waited, and upon obstinacy, ejected, and cast him out; then to "let him be to them, as ^{the censur} ^{of the} ^{Church, to} ^{withdraw} ^{from him} "an heathen man and a publican. For, though the words be spoken as but to one, Let him be to thee, &c. (which some make use of, to take away this Text from the Church, and give it to the Civill Magistrate, as we heard) yet the reason is alike for any member of the Church, to withdraw from him; namely, his obstinacy manifested now against the Church; but is directed to that one, because he was the only actor and persecutor of the offender; yea, and he himselfe might not separate from him, till the Church had cast him out. This Exhortation is often repeated; as 1 Cor. 5. 7. when he had bidden the Church to "purge out the old leaven, "that ye may be a new lump, unleavened. And, "to put away from among them that "wicked person, v. 13. He then bespeaks the single members, v. 11. "I have now written "unto you, not to keep company; If any man, "that is called a brother be a fornicator, " &c. with such an one, no not to eat, nor at your owne Table, nor at the Lords Table; after he is cast out. So, Ephes. 5. 11. "Have no fellowship with the unfruitfull "works of darknesse, &c. And once more, 2 Thes. 3. 14. "If any man obey not our

F 2

"words

“word, note that man, and have no communion with him. In which sense, some take those words, 2 Joh. v. 10, 11. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him, God speed: For he that biddeth him God speed (or saluteth him) is partaker of his evill deeds. The meaning of all, is the same with the Text: Have nothing to do with him, Let him be to thee as an heathen and publican, was to the Jewes: have neither civill nor religious society with him. And there are also very good reasons of this Exhortation.

1. As the last remedy is to shame him, when he shall see himselfe abhorred and forsaken of all good men: “Have no company with him that he may be ashamed, 2 Thes. 3. 14. As the Lord himselfe argued in a like case of Miriam, “If her Father had but spit in her face, ought she not (for shame) to have hid her face seven daies? Let her be shut out of the Camp seven daies, Num. 12. 14. So, if the Church had but cast him out of her society, ought he not to have hid himselfe seven daies? being branded as an outcast, unfit for society in matters of Religion; would not this, shame and humble him? how much more, when all the people, singly and apart, avoid his company, as a leproous person, accounting him not fit for hu-

human society, being delivered unto Satan, &c.

2. Otherwise, the Churches authority, in his excommunication, is of no force: The sentence cannot be put in execution, if the rest of the people will not withdraw society from him. If a man be Outlawed by the civill Magistrate, and yet the people will not abstain from his company, it is to no purpose: but, if the Censure be just, the execution of it on the peoples part, is a necessary act of their obedience. So if a man that is scandalous and obstinate, be excommunicated; if people will not obey the sentence, to withdraw from him; in stead of amending him, and making him better, they harden him, and make themselves guilty, as of his sin, so of disobedience to that power, which Christ hath set up in his Church. Nor does it hence follow, (which some infer) that the Jurisdiction is in the people, the whole Congregation; because, if they agree not unanimously to withdraw from him, the sentence cannot be executed: The like might be said in the case of an Outlaw, in the State; yet, the power of judgment there, is not in the people, but in the Judges and Officers: And, in both, it is the duty of the people to withdraw, or else all authority may be frustrated.

4. By no means, in no case, to separate from a true

4. There is one part more of the Exhortation, Church.

tation, and that is *Negative*: What ever becomes of all these proceedings, private and publick, if they be successlesse, by no means to separate from the Church, whether the Church do her duty or not; which arises from our Saviours silence in this case: He commands the offended party to proceed in this three-fold gradation, but allows him not in any case to separate from a true Church. For, our Saviour takes it for granted, the Church will do her duty; but gives no direction, if she shall neglect her duty, to admonish or excommunicate him; but shall tolerate him: The question might be put,

See Dr.
Owen of
Schism, p.
263. con-
tra-

“ But what if the Church shall not admonish,
“ but connive at him; not eject, but tolerate
“ him: What shall I do in such a case? Must
“ I still communicate with such a wicked
“ man, or with a Church, that is thus im-
“ pure and negligent? May I not separate
“ from such a Church, where Discipline,
“ an Ordinance of Christ, is wanting, and the
“ other Ordinances are thereby polluted, and
“ Religion it self suffers, by their suffering
“ scandalous persons, &c? It might be ex-
“ pected, that our Saviour should have resolv-
“ ed this case, which is so troublesome to the
“ Churches at this day: If all be not compleat
“ for Discipline, as well as for Worship and
“ Doctrine, most men make no scruple to se-
“ parate, and plead Scripture for their practice;

of

of which, by and by. For the present, let it be considered, that the Text in hand, and other Texts that speak of the same matter, the reforming of scandalous persons in a Church, never give the least touch, of particular person's separation from a true Church. If any where, here had been a place to resolve the former question; but our Saviour takes it for granted, it should be no question, in such a case there should be no separation; I say, from a true Church. The Apostle Paul goes the same way to work, 1 Cor. 5. where, rebuking the Church, and Officers especially, that the one sort, the Officers, had not cast out the Incestuous person; the other, the people, that they kept familiarity and company with him; speaks not one word of private mens separation from the Church; saies not there, or any where, "If the Officers be negligent to cast him out, do you private Christians cast your selves out of the Church; not a word of this: But, Keep not company with the man that's scandalous, eat not freely, familiarly with him; withdraw society from him, but do not withdraw society from the Church: Not for saking the assembling of our selves together, as the manner of some is, &c. Heb. 13. 25. So 1 Cor. 11. When grosse scandals were given at the Lords Supper, he chides them for it, and calls for a retriess, by re-

moving those *love-feasts*; but not a word for private persons, to remove and separate from the Church. See the like, *Rev. 2. 20.* He reproves the Officers, for suffering *Jezebel* to seduce, &c. but bids not the people separate, but rather the contrary: "*To you, & the rest in Thyatira, &c. I will put upon you no other burden, but that which ye have already, hold fast till I come. v. 24, 25.* And though an argument from Scripture, *Negative*, be not alwaies of force, yet sometimes it is; as when the case is of so great concernment, as this of separation is, and no one word of allowance in all the Scripture, but much against it; it may well be of strength against separation from a true Church, though scandalous members be tolerated. But this is not all the strength we have against separation; we have many Texts, that *peremptorily* forbid any schism or separation to be made, in, or from a true Church. I shall instance in some few: *1 Cor. 12. 25.* "*That there may be no schisme in the body:* As not in the *naturall* body, so nor in the *mysticall*. It were a strange and monstrous thing, if any sound member of a true naturall body, should, upon the sufferance of a rotten member by the head, leap out, or cut it selfe off, from its own body; So it were here in the *mysticall*. I know not any cause why a man should separate from

a true Church; not any one. So the Apostle,
 1 Cor. 1. 10. &c. having been informed of
 the divisions, *ῥιζομαχία*, the schisms which
 they made by crying up, and joyning with
 severall eminent men, in separation one
 from another; first adjures and beseeches
 them, that there may be no such thing among
 them: "I beseech you brethren, by the name
 "of our Lord Jesus Christ, that there be no
 "divisions (no schisms) among you; but that
 "you be perfectly joyned together, &c. And,
 Chap. 3. 3. charges it upon them, as being
 not spiritual, but carnall: "Whereas there
 "are among you schismes, are yee not car- *διχομαχί-*
 "nall, and walk as men? Thus, Rom. 16. 17. *ἀλλ' οὐκ*
 "I beseech you brethren, mark them which *ἀλλὰ.*
 "cause divisions and offences (divisions will
 "cause scandalls or offences) contrary to the
 "doctrine which yee have received, and avoid
 "them. See, Phil. 2. 1, 2, 3. how he adjures
 them to be of one accord and one minde.
 And for reasons of the point, there may be
 many given, and are given fully by others; I
 shall but name some of the chiefe. Besides
 that it is an heavy punishment upon the
 Church, it's a most hainous sin; *peccatum*
gravissimum, saies one; as bad as heresie or
 sacriledge, say others; which is little thought
 on in these daies: See the mischiefs it does;
 1. It is a violation of charity, which is the
 bond of unity and of perfection, Eph. 4. 3.

2. It is *injurious* to Christ the Head, by tearing and renting his body: *Is Christ divided?* 1 Cor. 1. 13. 3. It's *mischievous* to the body, *disquieting* it, and *painfull* to it, as wounds are to the naturall body; *hindring* its edification, as *division of tongues* did the building of Babel. See, Ephes. 4. 16. Col. 2. 19. cited above. *Endangering* its well-being, if not its being, as the losse of a member doth the body; at least, the party separating from the body, is in danger to be separated from the Head. *Schism* makes way to *heresie*, &c. See this fully & learnedly handled by Mr. Brinsly, in his *Arraignment of schism*, p. 16. &c. And this separation in the present case, of a scandalous member tolerated, is so much the worse as there is no cause of it, and so the more *unjust* and *unwarrantable*. The end or reason of separation is only, that a man may not be *partaker* of the sins of others, that are wicked: But that is not here to be feared; for, either he hath done his *duty*, in the threefold proceeding with a scandalous person, or he hath not: If not, he ought not to separate till that be done; that will double his sin, (it may be he is not proceeded against, for want of his *information*): If he have done his *duty* faithfully, and the Church-Officers tolerate him, the sin is now *theirs*, and none of his; and he may communicate with the Church in all holy

holy Ordinances, without the least pollution of sin; yea, must, because he is under command and obligation, to worship God in those Ordinances. And it were a sad thing, if other mens sins should make us guilty, when we have done our utmost duty. The Objections will be easily dispersed.

Object. 1. They plead Scripture, Rev. Obj. 1. ans. 18. 4. *Come out of her my people, and be not partaker of her sins, &c. 2 Cor, 6. 17. Come out from among them, and be ye separated, and touch no unclean thing, &c. Sol. The first is a call of Gods people out of mystical Babylon, a false Church; but we state it of a true Church. The other is meant of Infidells and Idolaters; not so much in regard of civill, as Religious society, in their Idolatry, as the Context clearly shewes; which is nothing to a true Church.*

Object. 2. is from Scripture-reason, 1 Cor. Obj. 2. ans. 5. 11. *"If we may not eat with such at our owne common Tables, much lesse at the Lords Table; therefore if such be tolerated, we must needs separate from that Church. Sol. This consequence is very weak and unsound: 1. Because its voluntary, and in our power to refrain society with wicked men, at our own or others Tables; but its necessary to come to the Lords Table, a duty commanded, which another mans sin cannot disengage me from. The*
Apostle

1 Cor. 10. *Apostle does permit Christians to eat with*
 27. *Infidells, and, if they invite them to their*
Tables, bids them go; but not so with wicked
Christians, all familiarity (whereof
eating together voluntarily is a pledge) is
forbidden with such: The reason is, (as
Chrysostom observes) because a wicked Chri-
stian is worse then an Infidell, and hath (by
his life at least) denied the faith; which is
worse then not to professe it. 2. Communion
with wicked men at the Lords Table, is onely
outward, such as they have with Christ
himselfe, but communion with them at their
or our Tables familiarly, is inward, and a
signe of inward affection towards them,
which is a signe of a wicked man. 3. God
hath not made private Christians, Stewards
or Officers, to turn out those whom they
like not, nor given them any where such
power, that if such be not turn'd out of the
House, they may turn or cast themselves
out of the Family. Nay, this power is not
given to the Officers of the Church, that if
the Church (which some say is joyn'd in
the power of excommunication) will keep
in a scandalous person, they may separate
themselves from that Church, whiles it re-
mains to be a true, but not a pure Church.
The Exhortation then must be enforced; Not
to separate from a true Church, having done
your duty as afore, though the Church
 should

should neglect hers, to cast him out. And this is the first part of the *exhortation*, to the *Innocent*.

2. The second concernes those that are *guilty*; that is, to *submit* to, and suffer the former proceedings of a Brother, and of a Church, wherein they live. *2. The guilty exhorted to submit.*

1. The admonition of a Brother; How reasonable so ever this may seeme, yet few are found, that will *meekly* bear it, not from Inferiours especially. A Prophet from God comes to King Amaziah to reprove him for his Idolatry, 2 Chron. 25. 15, 16. and hear how he takes it: "He said unto him, Art thou made of the Kings Counsell? forbear, why shouldest thou be smitten? Another comes to that good King Asa, 2 Chron. 16. 7, 10. and reproves him sharply indeed, but fairly and rationally for his reliance upon the King of Syria, and not upon the Lord. "And Asa was wrath with the Seer, and put him in a prison house, for he was in a rage with him, because of this thing; and Asa oppressed some of the people the same time. A strange entertainment for so good counsell. Thus dealt the Sodomites with Lot, who bespeaks them with as much mildness as possible, to prevent their sinne. "I pray you Brethren, do not so wickedly; And they said, stand back; And they said again, this fellow came in to sojourn, and he will needs be a Judge, Gen. 19, 7, 9. Moses spake to

to the contending *Israelites*, in the same language as a *Brother*, to brethren: "Sirs ye are brethren, why doe ye wrong one to another; but he that did his neighbour wrong, thrust him away, saying, Who made thee a Ruler and a Judge over us? Wilt thou kill me as thou didst the *Egyptian* yesterday? This is the common entertainment of a brotherly admonition, hatred for good will; recrimination and reproach for a kind reproof: what hast thou to doe to meddle with me? meddle with thy own *businesse*. And instead of taking notice of his own spots, flings dirt in his *Brothers* face: My brethren, these things ought not so to be; for consider.

Ostendo
illi lutum
aspergir
ne luto.

1. He is
thy best
friend.

1. That he shewes himselfe thy *Brother*, and best friend, that tels thee secretly of thy sinne; he comes with a spirit of love and meeknesse to win thy soul, and not with a spirit of revenge to right himselfe for thy wrong; he might have published thy shame to others, or brought thee to the *Magistrate*, &c. and is he become thine *Enemy*, because he tels thee the truth?

2. It is his
duty.

2. He does but his duty to free himselfe as well as thee from guilt of sinne; God hath laid this charge upon him, to be thy *Watchman*, to be thy *Keeper*: And this command upon him. "Thou shalt not have thy *Brother* in thine heart, but rebuking, thou shalt rebuke him, and not suffer sinne upon him: Wouldst

Wouldst thou have him run upon the judgement of God, to avoid the displeasing of thee, what cruelty were this to thy Brother, yea to thine own soul. For both shall perish together, the one for the sinne committed and unrepented of, the other for his silence at the same: what's this but as to desire to goe to Hell quietly, rather then to Heaven with trouble, so with Company, rather than alone? If God command him to doe his duty in reprovng, thou art bound with all patience to beare his reproofe.

3. This is the greatest and more then brutish inhumanity to thy selfe: The Beasts suffer themselves patiently to be pulled out of a self to reject it. A Lyon once suffered a Traveller to pull a thorn out of his foot, and hurt him not; how worse than this beast, is that man, that tears his brother with reprovches and recriminations, that would plucke a sinne out of his conscience, and his soul out of hell. "He that convertes a sinner, shall save a soule from death, &c. Jam. 5. last.

4. It is a very sad presage of a desperate sinner, and of a dangerous state of a soule, that of a desperate state. First, of a desperate sinner; If a man cannot endure to hear of his faults, he is incapable of amendment; and then he that is not capable of amendment, is at the next doore to destruction. Prov. 29. 1. "He that being often reprovved hardeneth his neck,

neck, shall suddenly be destroyed, and that without remedy. That is a dreadful saying and to be trembled at, spoken of *Elies* incorrigible sons; "They hearkned not to the voice of their Father, because the Lord would destroy them, 1 Sam. 2. 25. The like to this is that to a King, *Amaziah*, 2 Chron. 25. 16. The Prophet forbore to reprove, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkned unto my counsell.

5. Its a
mercy to
have such
overseers.

5. Consider what a speciall mercy it is, and worth admiration, that God hath set so many *Watchmen* over us; the *Angels* to guard our bodies, the *Minister* as a publick *Seer* over all and every *Brother* to be his brothers *Keeper*; a man hath so many *watchmen* as fellow *Christians*, and all little enough to guid us unto heaven; what do *Sinners* in rejecting this brotherly admonition, but forsake their own mercy?

6. Its the
way to
greater
shame.

6. Lastly, the folly of sinners that refuse private admonition, they expose themselves to a more publick shame; the duty is incumbent on a Brother, still to proceed, to shame him before others (that would not beare it in secret) and at last before all the Congregation, and then (if God give grace) the sinner will come home weeping, with that lamentation in his mouth, *Prov* 5. 12. 13, 14. "How have I hated instruction, and my heart despised reproof?

"reproof? and have not obeyed the voice of
 "my Teachers, nor inclined mine ear to them
 "that instructed me? I was almost in all evil,
 "in the midst of the Congregation and as-
 "sembly. The last words are rendred by the
 70. in the midst of the Church and assembly
 (of Judges) which is the utmost degree of
 those proceedings with an offending brother.
 He deserves publick shame, that would not
 submit to private reproofe or admonition;
 and that is the other part of the exhorta-

2. To beare patiently the Admonition and
 other proceedings of the Church, and this
 had need be pressed and perswaded upon the
 Members of the Church: for this is the
 great Remora to Church government, and so
 to Reformation; the dread and fear that men
 misimagine of the rigour of the Presbytery.
 And there are great thoughts of heart con-
 cerning this. Shall we (say our great and gal-
 lant Spirits) put our necks under the yoke of
 an Eldership? shall we be subject to mean men
 much our Inferiours? shall they rule over
 us who are Lords, or chiefe of the Towne?
 must these men see our ignorance, or examine
 our conversations? we must not speak amiss,
 or look awry, or follow our recreations, but
 we must be had into a Consistory: they must
 examine our knowledge and lives, or we must
 not be admitted to the Sacrament; and upon

the least *misdeemeanour* put back again. These and such like *terrifying thoughts* keep back our people from *submitting* to this *Reformation* so much pretended to: I shall only propound some considerations to qualifie these. I dare be bold to say, that the *causes* of this *reluctance* in most men, is one of these three; *Ignorance, Prophaneesse, or Pride.* 1. *Ignorance*, too grosse and palpable in most of our people, notwithstanding so much *preaching*: which they are *asham'd* to acknowledge: *Ancient Hearers*, to be put to their *Catechisme*? Knowing men count it their glory to give an account of their knowledge. The cure of this is, to get knowledge, and that will abide tryall. 2. Or *profaneesse* and *loosenesse* of life; mens hearts are devoted to some *lusts*, of *Goadfellowship, Wantonnesse, Uncleanesse, Covetousnesse, gaming and pleasures*, which they are loath to forsake. No marvell if such loose persons hate *Government*, who hate to be reformed. The remedy of this, were, that resolution for personall and Family Reformation: I, and my house, we will serve the Lord. "Wilt Rom. 13.3 "thou be without fear of the power? doe well, Job. 3.20, "so shalt thou have praise of the same. He 21. "that evill doth hates the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be manifested, that they are done in God. He that is afraid of

of the *Assizes*, gives a *suspicion* of *guiltinesse*. He that resolves to be good and godly, cares not how *strict* the government is: and if a man resolve to be *wicked*, he is neither fit to be a *Member* of a *Church* on earth, nor an *inhabitant* of the *Church* in heaven. 3. Or if neither of these, (some men have knowledge sufficient, and conversation blamelesse) then it is a *spirit* of *Pride*, that *scorns* to be under the government of such as they think (or perhaps know) to be their *Inferiours*. The remedy of this, is, to be *humbled* and *humble*, as all must be that shall dwell in Gods house; God *resists* the *proud*, but gives *grace* to the *humble*: To perswade all to this humble submission; consider,

Enforced.

1. That it is your *owne fault* that makes your *Judges* to be so *severe*; naturall *Mothers* doe not use to *chide*, or *whip*, or give *Rhubarb* to their children, but when they need it. Were not you in danger to *perish*, the *Church* is an *indulgent Mother*; blame your selves if you smart from her hands. Would you indeed *perish*, rather then be chastised? her power is *for edification, not for destruction*. 1. Cor. 13. 10.

2. *on*. If the *deliver* to *Satan* (the highest *correction*) it is but for the destruction of the *flesh*, that the *spirit* may be saved in the day of our Lord *Jesus*, 1 Cor. 5. 5.

2. Its a *signe* of a *gracious soul* (though now sick and diseased) to be *plyable* to *admonitions*. 2. A sign of a gracious soul.

monitions, and patient of reproofes; yea, to lye quietly under the rod. "The wisdom which is from above (if it have not been so pure, peaceable, gentle as it should be) is evnreidns, easie to be intreated, or persuaded. Jam. 3. 17. And this is promised as a part of that new Spirit, and Gospell-disposition; Isai. 11. 6. that as it tames that fiercenesse and cruelty that is in naturall men: "The wolfe shall dwell with the lamb, &c. so it works plyablenesse to brotherly admonition or instruction, from the meanest: "A young child shall lead them. A child, (a man of meaner knowledge than themselves in other things) shewing them their errors; and the word of Christ, shall lead and winde them to follow it. A truly humbled spirit, will submit to the meanest that Christ sends; whereas by obstinacy and stoutnesse of spirit, to resist the dealings of the Church, men discover horrid pride of heart, and an evill un-Gospell-like disposition.

3. It is an Ordinance of Jesus Christ.

3. Be perswaded, that Church-Government and Church-Officers are an Ordinance and Institution of Christ. As in the State, men look more at the supream Power, then at the Officers deputed by them, be their Originall never so mean. Hence Paul (being undervalued by false Apostles, and vilified by their followers) magnifies his Office: "Let a man so esteeme of us, as the Ministers
" of

“of Christ, and stewards of the mysteries of
 “God, 1 Cor. 4. 1. The Steward of a Family may be but a mean person, in comparison of the Children; yet must they be subject to him in things that concern his Office, for their Father’s sake. Hence those exhortations to submission to Christs Officers; Heb. 13. 17. “Obey them that have the
 “rule over you, and submit your selves; for
 “they watch for your souls, as they that must
 “give account, that they may do it with joy,
 “and not with griefe; for that is unprofitable
 “for you. If you disobey and resist, and so miscarry, it will be their griefe, but your eternall losse.

4. Their power (though spirituall) is not to be easily despised, as light as men make of it: Hear the Church, or submit to the censure of the Church; what care they for that. Hear the Apostle; “The weapons of our warfare are not carnall, but mighty through
 “God, to the pulling down of strong holdes,
 2 Cor. 10. 4. Pulling down strong high conceits of scornfull men; either humbling them, or levelling them by utter destruction. So he addes: “Having in readinesse to revenge all
 “disobedience, when your obedience is fulfilled, v. 6. which some understand of excommunication; which is a delivering a man over to the power of Satan. And therefore lest any man should despise the judgment of

the Church, and say: "If they despise me
 " (as an heathen, &c.) I will despise them;
 " If they condemn us, we will condemn them.
 Hear what our Saviour addes, v. 18. to se-
 cond the Churches power and judgment;
 " Whatsoever ye shall binde on earth, shall be
 " bound in heaven, &c. And he enters it
 with a strong asseveration, to make it good,
 Verily I say unto you, &c. and concludes
 it with another like confirmation, ver. 19.
 " Again I say unto you, that if two of you
 " shall agree on earth, as touching any thing
 " that they shall ask, it shall be done for them
 " of my Father which is in heaven. If the
 Church (the key not erring) shall shut the
 gates of the Church against thee on earth,
 thou shalt as certainly find the gates of Hea-
 ven shut against thee above. The power of
 Christ is engaged to make it good. What re-
 mains then, but to suffer the word of Ex-
 hortation, to submit at first, to the brotherly
 private admonition, if men be wise; at least
 to hear the Church, if not in her admoniti-
 ons, yet in her sentence of excommunication.
 Hear the rod, and him that sent it; that so
 though the person be " delivered to Satan,
 " (the most dreadfull sentence upon earth)
 " for the destruction of the flesh, yet the spi-
 " rit may be saved in the day of our Lord
 " Jesus Christ.

2. Part of 2. I have now at last done with the peo-
 ple;

pleas I have but a few words to our selves, the *Officers* of the Church, and I shall presently *dismiss* your attention. Two things only.

Exhortation, to Officers.

1. I would exhort my *brethren* to *unity*; to associate themselves together as *one man*, to carry on this work of Christ, the government and guidance of his Church, by a thorough Reformation. It seemes the work will not be done, without *concord* and agreement of the *Officers*, so he saies: "If two of you shall agree together on earth, touching any thing, it shall be done. And nothing will be done in division: Yea, Christ promises his presence, only to two or three that are gathered together in his name, that is, in unity: Then, and there am I in the midst of them. Hear then the adjuration of the Apostle, 1 Cor. 1. 10. "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgment. And the God of peace shall be with you.

1. To unite together.

Vel penitentem recipiendo, vel superbum abjiciendo: Glor. Ord.

2. That all this may be effected, a blessed Reformation setled in the Church, &c. I exhort all to joyne and agree together in prayer and supplication to God; so great a mercy deserves the strength of all our prayers. And note this, that our Saviour puts in this to ratifie all, petition and asking it of God:

2. To pray, together and asunder, for a blessed Reformation.

“ If two of you shall agree, &c. touching any
 “ thing that they shall ask, it shall be done,
 And to encourage you in asking, he hath
 promised, that where but two or three (the
 least Church or Assembly that can be) are
 gathered together in his Name ; not only he
 will be in the midst of them, but his Father
 also shall perform what they ask for. And let
 all that love a Reformation, say, **AMEN.**

Some



Some Animadversions

Upon

M^r SANDERS

HIS

ANTIDIATRIBE.



It is very observable, (as in all *vertues*, so in Religion, which is a kind of *generall vertue*, and in the *worship* of God) that, in a *detestation* of one *extream*, men commonly leap over the *golden mean*, and run into the other *extream*. This hath hapned between these two *opposite parties*; the one sort seem *too loose*, in their *promiscuous admission* of all to the Lords Supper; the other *too severe*, in *exclusion* of all that are not *regenerate*. The one obstructs the Churches *purity*, the other disturbs the Churches *peace*; and both waies hinder our *Reformation*. The former *extream* hath been discovered in the precedent discourse, the other is now upon

Animadversions on Mr. Sanders

upon the *Test*: This reverend Author, in my judgment, does well confute the errors of his Adversaries, the Gentleman in the beginning, and Mr. Humphrey in the end of his Book; concerning their promiscuous admission of all. We are now to consider, how he will defend his own more rigid way of exclusion of all, or most, of his own people. In prosecution whereof, I shall observe, that Mr. Sanders undertakes the decision of these two questions.

1. "Whether it may be necessary in reforming a long corrupted Church, that all the members thereof do submit to some examination of their knowledge, before they be admitted to the Lords Table. Which he laies down, pag: 20. and prosecutes to pag. 118.

2. "How he can justify his way of separating into another Congregation, for the Lords Supper and discipline, and neglect his own in those Ordinances, to the end of his Antidiatribes.

For the first; the Gentleman whom he undertakes, and himselfe, differ in the stating of the question between them. The Gentleman states it thus: pag. 16. "whether it be necessary antecedently to the Communion, to examine (not only such as may well be suspected to be of incompetent knowledge, but) all indifferently; so as for want
"of

“ of will in any to submit to his probation, they
 “ may justly be debarred the Sacraments, and
 “ for want of power in the Minister to ex-
 “ ercise this discipline, he may lawfully in-
 “ termit the administration, or administer it
 “ onely to such, as will subject themselves
 “ thereunto, convened (and not by their pro-
 “ per Pastor) out of distant places, and sever-
 “ all Congregations. We shall take the par-
 ticulars into consideration, and see how far
 their opinions are reconcilable, and wherein
 they stand assunder.

1. For the necessity of this examination;
 the Gentleman himselfe does wave it, and
 makes it only most expedient and meet; for
 so he saies: “ That people, violently suspected
 “ of ignorance, may, and are meet to be ex-
 “ amined, is not denyed, pag. 14. And so for
 the scandalous, he also grants; “ That such
 “ may and must be excommunicated, and that Pag. 19.
 “ by a single Minister: Which is more then
 his Adversary asks; yet is willing to ac-
 cept it, pag. 17. because it makes for him.
 Now Mr. Sanders does not say, “ Its neces-
 “ sary physically, but morally & ex hypothe-
 “ si; that is, upon supposition of a generall
 “ corruption in our Churches, pag. 21. And
 for some, not for all, as in the next; yet puts,
 necessary for all, in his question.

See p. 21.

2. For the generality, all to be exami-
 ned: The Gentleman does not (we see) re-
 fuse

fuse some, but would not have all to be put upon this tryall; and Mr. Sanders grants as much; pag. 19. "We do not examine all; such as are more knowing and willing, do only make profession of their faith and knowledge; and professes, they examine none, but such as may well be suspected of incompetent knowledge. Many have been admitted without a question asked. But the question is, whether many that cannot be suspected for incompetency of knowledge, have not been refused. Of which next.

3. For refusing such as will not submit to this tryall; of which the Gentleman complains, Mr. Sanders cannot plead Not guilty; for both his doctrine is, pag. 21. "Such as refuse to submit therunto, they are deservedly excluded. And also his practice is suitable; for, he refuses many, or most of his owne Parish, from the Sacrament; and carries none with him, but such as submit to a tryall, and, I believe, a covenant in another Church, as will appear.

4. For intermitting the Sacrament in his Church, charged upon him by the Gentleman; Mr. Sanders confesses the fact, and the fault; pag. 18. "It was our fault (for a time) and it may be some other mens faults at this day. And we now conceive the institution to be so strict, as admits of no denyall, nor of long delay. But if he had intermitted

intermitted it for some time, to fit and instruct his people, and reform them in their lives, I suppose it had been no fault: For, where a people are *unfit* generally for that Ordinance, I do not think, it is the *Ministers* fault not to administer it, till he have prepared his people for it. But to intermit it at home, for *many years* together, meerly because either some were *ignorant*, and some *scandalous*, (whom he hath a power granted him to refuse) or they that were known to be *knowing* and *scandalous*, would not submit to his way of tryall, I doubt, cannot be justified. Perhaps the pressing of it as *necessary*, kept many off, who might privately have been easily perswaded to yield to it, as *expedient* in this corrupted state, to bring in others. But he answers; “For absolute forbearance to administer the Supper, and ex- See p. 60.
“communicate a’l, we do neither one nor o- P. 97.
“ther. 1. For absolute forbearance the Gent. meant it of the times past, when they had no Sacrament, and that in their owne Parish; which he avoids only, by saying: “Our practice and judgments oppose it: pag. 19. That is, *now*, and as to other places; for they do *forbear* it to all at home, that go not with them. 2. For *excommunicating* all the rest, they do not indeed properly excommunicate them, (for they deny to have such power, and professe they *excommunicate* none,

none, pag. 109.) but they do *excommunicate* all the rest, (if I may use that word) or *Non-communion* them, in the new language; yea, and more, *unchurch* and *unmember* them, as much almost as they do an *excommunicate* person, whom they allow to come to hear and pray; and their own people have no more.

5. For *administring* and *receiving* the Sacrament in another Congregation, by Minister and people not of that Congregation, the *Gentleman* charges him but too truly; for he grants it to be their *practice*, and labours to justify it as their judgment: pag. 121.

6. For *convening* from divers *Parishes*; he makes a short *Apology* now, (and will maintain it hereafter) as:

1. "Most (saies he) of those admitted, were taken in, not without their proper Pa-
 & stour; pag. 19. But that's the question and grievance of the *Gentleman* (and others.) Whether this be not an *irregular*, and, at least, a *Semi-Independent*, gathering of Churches out of Churches, and an unjust separation from true Churches, especially by the Minister from his own people, provoking to heart-burnings and divisions; of which, more hereafter.

2. "Such as were admitted of other Con-
 gregations, are (saies he) persons justly
 "offen-

“offended with the grossness of their administrations at home, where no separation is made, &c. But 1. for the people; their separation is utterly unjust upon this ground, that no separation is made of the visible, &c. so long as the Ordinance is purely administered for substance, according to the rule, 1 Cor. 11. I suppose I shall be able to prove, that the admission of some unworthy to the Sacrament, by the Minister or Officers, is no ground for any people, See p. 83. doing their duty, to separate and rend the body of Christ. 2. For the Minister, he hath less cause to separate, because the unfitness of his people will be charged upon him; till he have taken all courses to make them fit, according to Gospell-rule; which if they be effectually upon a competent number, he and his people may receive together at home, waiting till the rest will come in. But if he will pretend to stay, till he hath purified his Congregation, beyond the Rule, he may perhaps see the Church broken in pieces, and never administer Sacrament here any more.

The sum of all is this; they both agree in these things; 1. That some examination is necessary, that is, morally necessary in a corrupted Church. 2. That it is not necessary that all be examined, but onely the grossly ignorant. 3. That the scandalous also are to be

be refused the Sacrament: and therefore the Gent. and others of his party, acknowledging thus much, have fairly yeelded the first question, against their promiscuous admission of all: *They oppose* (as Mr. S. sayes well, p. 21.) *examination as precedaneous to this Ordinance, and yet yeeld it in some cases to be practised: Can they allow the keeping back of some ignorant as well as scandalous, and yet absolutely oppose examination, without which ignorance cannot be well known?* and I adde, nor the scandalous well discovered? For Mr. S. he states the question right, p. 20. but that he is not cleer enough in it, in that he puts in a necessity for all, to submit to this examination, and that they that submit not to it are deservedly excluded, and yet

See p. 82.
he sayes,
he can see
no reason,
why men
not scandalous,
nor ignorant
should be
kept off,
&c.

confesses they do not examine all, nor can * prove, that the knowing and not scandalous deserve to be excluded, meerly because they cannot, or doe not submit to their way of examination: The differences then between them are these: 1. Whether a Minister may exclude men the Sacrament, because they submit not to the way of examination: the Gent. is for the Negative, Mr S. for the Affirmative. 2. Whether a Minister for want of power to exercise this discipline may lawfully intermit the administration of it, for many years together. 3. Whether he may administer it to such onely as do submit, convened

out

out of distant places, and *severall* Congregations; these, or most of them will fall in, in the following discourse. Onely one thing more with respect to Mr. S. his stating of the question: If he intended this *examination* to be *necessary*, or very expedient in and for his own *parish*, it may be granted him, but if he requite people of one Congregation to be *examined*, and so admitted into another, it *trenches* too neer upon *separation*. And this he knows (of *examination* of members, before they were admitted to the Sacrament) was a thing out of question (though it grew in some places out of *practice*) that all *young people* were first to be *catechised*, and then *examined* by the *Minister*, before they came to the Lords Supper, both of their *knowledge* and *profession* to practice the Christian Religion: yea, and the *Minister* had some power to refuse such as were knowne to be *scandalous*, which had it been put in *execution*, we had not found our Churches so much corrupted in matter of *worship* (for the *Doctrine* it is confessed to be pure, p. 6.) nor our *reformation* so difficult, as now we find it: But I must follow my *Author*, & consider what he says.

And for his main *Answers* to the *Gentlemen's* Arguments and Objections, I shall not only profess my *assent* to them as fully *satisfactory*, but acknowledge the *clearness* of his judgement, and that *thanks* are due to him

Our suspension is of them that contemn Gods wayes not others.
p. 96.

for his pains herein, from the whole Church of God. But I trust he wil not be offended, if I shew him some *mistakes*, with respect to his own practice, in *separating* from his own Church in matter of the *Sacrament*: Thus he sayes very

commendably: *“We can yeild no reason, why men not scandalous (nor ignorant) should be kept off; our minds being to admit all that came not under those qualifications, namely ignorant, and some way scandalous, p. 82.*

This his *adversaries* most of them have granted, and I for my part shall desire no more, but that those that are *not such* may be admitted; but then marke what follows. *“If we could know men to be but formal, (that is dead and hypocritical) though they were not scandalous, they should be kept off; for such are Intruders, have no right, and are necessarily Profaners of the Ordinance. Before we goe further, consider this; 1. This seemes a contradiction to that afore: he can see no reason why men not scandalous should be kept off, and yet now seemes not only to asseert, that some not scandalous should be kept off, but gives a reason for it, because they are but formal, &c. 2. This is contrary to the example of Christ, who knew Judas to be a formal, dead hypocrite, and yet admitted him to the Passover, if not to the Sacrament. 3. Hypocrites not scandalous, though known, are yet members, till rejected (yea cannot legally be*

be ejected) how then kept off from the Sacrament? 4. Being *Members*, they are no *Intruders*, but have right by divine Indulgence to the external *Ordinances*; Christ tells us, the Church consists of *Wheat* and *Tares*; and the *Tares*, forbidden to be pluckt up, though discerned by the servants. 5. If *known Hypocrites* profane the Ordinance, then unknown *hypocrites* prophane it also, for hypocrisy is the same in both. But yet further and worse: *Ungracious persons cannot actually and intentionally sanctifie Gods name, in their approaches to the Lords Table.* No more can they sanctifie Gods name in *hearing* and *praying*, &c. Shall they therefore be excluded from all no more can *secret hypocrites*, or any that want *grace, faith*, &c, yet Christ admits such; this gives a *suspicion* that his opinion is, that none but *really regenerate*, are by right *Church members*, or have right to *Ordinances* besides other passages hereafter, of which anon

But he starts an *objection*, p. 25. Why do the wicked more defile the *Communion*, than the word? and answers; *Because Gods word allows a visible mixture at the one, but not in the dispensing of the other*; But this is not sufficient; for Gods word allows no mixture in any Ordinance, requiring all to be *holy and real*; onely it tells us, there will be *mixtures* in the Church, whiles on earth. Besides a *secret hypocrite* makes a *mixture* in

the Sacrament, as well as a *visible* one, yet Christ admitted such ; yea a truly godly man may be *scandalous*, when an *hypocrite* walks without blame, which of these is most like to be the hypocrite ? this very thing that men *presume* to judge men to be either sincere or *visible hypocrites*, is the cause of much of our separations. There are some men, who as they require *positive signes* for admission of members, so they stick not to *profess*, that they are able to *discern* a sincere godly man from an *hypocrite*, if not by his face, yet by his words, if they do but hear him speake ; and how neer our *Author* comes to comply with these, is now to be considered.

The last *Quary* put to him by the Gent. p. 114. is this ; *Whether this be not halfe way towards the Independents, and symbolize not with the congregational way ?* He answers *We see some imperfection in their way, nor do we know our own altogether free. But what is that imperfection they see in their brethrens way ?* He tells us, p. 93. *We thinke our brethren goe beyond their warrant, while they take Saints of the first magnitude onely into fellowship ; God hath people of all sizes, &c.*
 1. But do not they the same or little lesse, while they take Saints of the first or second magnitude into fellowship, that is, only such as are *visibly* regenerate, as we shall hear hereafter ? The *Independents* doe not refuse men, that

that have the least *positive signes* of grace; which is the same with *visibly* regenerate.

2. Do they not agree with them in gathering a *Church* out of *Churches*, or in making two distinct *Churches* of one, one for the *Supper*, and another for the other Ordinances. This is his own confession, as we shall see presently.

The *Independents* will *preach* to other *Churches*, but not administer Sacraments to them, or receive with them; and just so doe these, *preach* to their own *parishes*, but receive the

Lords *Supper* in another. 3. The *Independents* will baptize no *Children*, but of their

own associated *members*, and though our *Author* is not gone yet so farre, many of his way

are hard by it; they will baptize no children of *scandalous* persons, and both are at the brim of *Anabaptisme*: I wonder now that he sayes, p. 116. *‘We are so much for peace,*

‘that we could go many miles barefoot to meet

‘it, that is, with the Independents: Truly they

may go wellshod, and yet misse it: they are

not for peace, their way thrives best by our

divisions. We have been (perhaps too much)

for peace, but they are for War; and I feare

these men are gone so far towards them, that

they are more averse to peace, expecting these

should come clean over to them; for they will

not come a step to these, much lesse to us. He

hath now done with the Gent. with respect

to the first question, about promiscuous ad-

mission; which he hath well confuted. He now comes to justify (if it may be) his own way of making a *separation*, (as to the *Lords Supper*) not only in, but from his own Congregation; answering to foure questions,

Quest. 1. *Why not the Sacrament in their own Congregations?*

This question requires a plain and a full answer, not only by the *law of love*, but by the rule of *equity* and justice; for they having given much offence to their brethren, are bound in conscience to give them satisfaction, as the *Reubenites* did to the other Tribes, Thus he saies; “It is in some, but not yet in the rest of our Assemblies, because there is no fit matter, or rather, not sufficient at home: nor that we think all our people uncapable; it is more their unwillingness, than any thing else, that keeps them off. 1. If it be but in some, it is too much to make a schism and a separation; the more, the worse. 2. What do they count fit matter for the Sacrament? Onely visibly regenerate, (as after) but Christ allowes others, not yet visibly regenerate; and our Author above professed, They kept off none but ignorant and scandalous: They which are not so, are not all visibly regenerate, that is, positively gracious. And what number do they count sufficient? Our Saviour had but 12. (or, as they, 11.) at

at the *first Supper*. It were hard, if in a Town of any bignesse, they cannot finde such a number, not ignorant, not scandalous; yea, qualified as he requires: "*Not only fit for this Ordinance, but willing for the work which they designe; viz. Reformation of corruptions, and noting of corrupt members.*" This had been better to begin with, than to make a *separation* into another Church. But if not enow such found, the way to make them *willing and fit*, was not by *separating*, but by diligent and plain *information* of their duties towards that reformation. Certainly, it is the *duty* of every member of a Congregation, by the common *bond of Christianity*, and by that more speciall *bond of implicate consent*, to submit to all the *Ordinances* of Christ, where they live; and to *walk together* in all the waies of Christ; whereof *Reformation* and *Noting of corrupt members*, after due *admonition*, are a part. These things our people for the most part know not, or think not themselves obliged to; and I doubt not, but a *wise and gentle* dealing with their people, *convincing* them of their duties, might have done more to perswade them to *submit* to a tender *examination*, and *holy reformation*, than this course of *separation*, which makes it very *questionable*, whether their people will ever *unite* with them at home, having rendered them

them contemptible abroad, as not fit for *Sacramentall communion*. The *Independents* cannot but thank them, for comming so neer them in this, as in other things, hoping (no doubt) to justify their censure of our Churches, (at least most of them) as no true Churches, and so their own separation from us, a little further; seeing some of our owne (that would be so accounted) do hereby condemn our Churches as no true Churches, or as very impure.

Page. 120.

But, saies he, "We conceive the word of Christ to be peremptory, and then the duty so incumbent on all believers, as upon no pretence whatsoever, (if necessities be not wanting) also together; or long to be discontinued. Herein they agree with their adversaries; both say, "The word of Christ is peremptory, and suffers no delays, &c. But to different uses; the one, to hasten even the worst to receive the Sacrament; the other, to hasten the receiving of it, in a contrary irregular way, by separation of a few into another Congregation; and leaving at home many of knowledge and blamelesse conversation, denying to them the Sacrament. Yet did they discontinue it for many years to all at home, and thought it then no sin, though now they do acknowledge it. If in those years they had well instructed their people that were ignorant, and shew'd the scandalous

scandalous the necessity of a Reformation, and of Church-government to all, and their duty of submission to the waies of Christ, discovered to them; they had gained that losse, which now they may chance never to recover, in the love and union of their people.

There was an objection offered; "It is better to delay, than to defile any Ordinance; the delay opposing only the circumstance; &c. He answers here (promising more hereafter) thus; "The delay doth more than oppose the circumstance, as it may be prolonged; it doth oppose the command it selfe, time here being of the substance of the command; Do this, as often. Let him tell us, what frequency is under command; for, so often, is peremptorily required. Hath the Word determined that, and does it hasten the receiving of unfit persons, or of fit persons in an irregular way? The Passover was peremptorily to be eaten on such a day, of such a month; here, time was of the substance of the command; and if a man were in a journey, or unclean, there was a delay granted till the next month. But Christ hath not determined the Supper to any day or month, nor how oft it shall be administred; but saies, "As oft as ye do it, do it in remembrance of me. The circumstance of time is left to the discretion, of Minister and people. Now he grants

grants below, a liberty of delay to the Receivers; pag. 222. "He that forbears for a time, either as scrupeling his own unfitness, or, &c. I am far from thinking such an one unworthy. By the same reason, a Minister finding his people unfit for the Ordinance, may defer it in discretion, till he have prepared them for it; better to delay, than to occasion the Ordinance to be defiled. But he saies: "We could not satisfie our consciences, as to our own duties, without procuring opportunities for them that were godly, to enjoy this so blessed an Institution. How then could they satisfie their own consciences, in not administering that Ordinance at home? seeing the command (spoken to Ministers at first) concernes them as well to give it, as it does their people to receive it; Do this. But the godly might have had opportunities (and he himselfe) to enjoy this blessed Ordinance, and that without offence, if they had not made such a visible separation, in joyning themselves constantly to another Church, as members thereof, with neglect (if not contempt, as its taken) of the rest; as to this Ordinance; and allowing them no more, then is allowed to an *headship*, then, or excommunicate person; as was said afore. How (will he say) could this be? Thus: For himselfe, (supposing his people generally unfit) he might have exchanged with

See a
course of
his own
prescri-
bing,
p. 170. If
you can
not joyn
&c.

with some Minister that had the Sacrament, *Such as are* and there both *administred* it, and received *strangers* it. The people that were *godly*, might have *by place,* had Letters of *Testimoniall*, and so *secretly* may, upon have gone, some to one place, some to another, where it was to be had, without notice *some mem-* of the rest; and so no *separation* or scandal *bers, or* given. For though *"all serious people may,* *Certificate* *"with no great pains, embrace this privi-* *from their* *ledge frequently and purely, (in their* *Church, be* *admitted.* *new way)* yet might some of them justly *p. 62.*

scruple to do so; not, for going out of their *parishes* to receive it, (which was granted *lawfull* as afore) but because, this is apparently to be guilty of *schisme*, both in separating from their own *Parishioners*, as *scarce members*, and joyning in *membership* with another Church, (as to this *Ordinance*) which comes so neer to *Independency*, that it is their practice. I know an *Independent Minister*, (I believe there are more) that takes a very great *Parish*, to *preach* to them, and receives their *maintenance*, which is large enough; he *preaches* to them only in the morning, I suppose as a *gifted Brother*, but not as their *Pastour*; *administring* neither *Sacrament* to them, (for that he does in his own *select Congregation* in the afternoon.) Is not this a most unreasonable course, and grievous *schism*? And what doth this *Author* lesse? except that he yet *baptizes* the children

children of those parents, to whom he denyes the *Supper*; and that here he professes:

Pag. 121. "They are resolved to return to their places,
 "as to this Ordinance too, as soon as a com-
 "petent number shall appear fit, and willing
 "to carry on so great a work. In the mean
 time, they make such divisions and heart-
 burnings amongst those that are neglected,
 that it is a question, whether they will get any
 greater number, than those they have car-
 ried with them. As for "that Church lately
 "formed, and other Ministers and people
 "joynd to that society, out of severall Con-
 "gregations; What is this, but a gathering
 of a Church out of Churches? And is not
 this the Independent schism? And what doth
 this, but implicitly proclaim all other Churches,
 not so formed, to be no true Churches?
 and the members left out, to be no true mem-
 bers, & in a word, the unchurching of them?
 Was it ever heard, that people were members
 of severall Congregations; of one, for hear-
 ing; of another, for Sacrament and disci-
 pline? Can a Minister be a Pastour to one,
 and a member of another Congregation?
 What is confusion, if this be not? And dare
 any man blesse God for this way of separati-
 on, and resolve to walk still therein? Now
 who can wonder, that so much dust is raised
 in this sandy way? or, that the people are
 become their enemies and burthens, when
 they

they first make and account them enemies; *It is more* *their un-*
unmember and *unchurch* them, as very little *willing-*
 better then heathens; many of them, for no *ness than*
 other cause, but that they will not *submit* any thing
 to their new way, of a covenant, by expli- *else that*
cite confederacy. What is this different from *keeps them*
 the *Independent* way in Old and New Eng- *off. p. 119.*
 land, who are hereby much gratified and
 confirmed in their way? The story of the
Reubenites is no waies parallell to their case;
 their *Altar* was not for worship, but as a
monument of a civill right: But this is a se-
 paration in the highest Ordinances of wor-
 ship, which renders all profane, who are not
 thought fit to be admitted to it. And how
 can flesh and blood digest this? *Dissention*
with wicked men, is better then Communion.
 True, but then it must be, for piety: But piety
 is a *walking by Rule*, which if men trans-
 gresse, they may all *complain* of troubles and
 disturbances, of their own making; and little
 comfort they will finde at last in such a
 Church way, as was never exemplified in
 Scripture or story, till this last age.

2. Quest. *Why they separate not in all*
Ordinances.

This question especially is made by those
 Churches of the highest forme, who charge
 them for *coming short*, though others may
 desire to be *satisfied*, who think they goe too
 farre:

P. 113.

farre. His answer is: "Because we are for
 'Surgery, not for Butchery; should we not
 'use all means before we cut down a Church?
 But doe they not cast off the greater part of
 their Parish, as to this Ordinance? the chiefe
distinguishing Ordinance, as he calls it below.
 Is not this to ~~un~~member the rest, and unchurch
 them? Do *Chirurgeons* cut off most of the
 members of the body at once? would not
 that *destroy* the body? Is not this to cut down
 a Church, when the *chiefest Members* are
drawne away to another body? Doe but ex-
 cept *Baptisme* to their Children, and the
Parents are all cut down, as well as an *Hea-*
then or *excommunicate* person. Surely a short
 answer will serve to them that *complaine* of
 their coming short, for they are gone almost as
 farre as *New Engl.* and being out of the way,
 its a peradventure whether they will stay till
 they come there. But he sayes, "Their *sepa-*
 'ration is *onely Negative*, making *separati-*
 'on in their *Congregations*, not from their
 'Churches, but from some *corruptions* in
 'them. No, their separation is also *positive*,
 though not *totally*, as the *Independents*, yet to
 one *chief Ordinance*; herein they do not only
 separate in their *Congregations*, but from
 their *Congregations*: They are not so strong
 as others, 'who renounce their *Ministry* and
Congregations as nullities; no marvel, for then
 they should renounce their own *Ministry* and
 mainte-

maintenance too; but *Independents* doe not renounce the *maintenance*, though they doe the people as members, and count them little better than *Hewbens*, as to the Sacrament; And do not these so too? To separate in a Church, is to separate the *vile* from the *precious*; the wicked from the Church; but this way, separates the good from the wicked, as if they were to come out from among *Infidels*, or *Rome* it selfe; as if the *Chirurgion* spoken of, should cut the *sound members* away from the body, and leave the *putrified* to mend, or infect one another. Thus did not our *Saviour*, he separated not from that Church, in any Ordinance of worship, but from the *corruptions* thereof; not forsaking the Church, because of the mixtures of *evill men*, and drawing members into a *several Church*; but by loathing the *corruptions* of that church. It is no small matter to destroy Churches. It will be (as to others) a matter of repentance to these, for seducing of men from receiving the Sacrament in their own *Parish Churches*, and accounting our *Professours* (most of them) no *visible Saints*, as will appear anon.

The Church of England is but a little beholding to them: ^{P. 124.} "That it is supposed by them, that some of our Congregations, are found in their Essentials. The *Independents* and *Anabaptists* will grant as much, that some of our Churches are true; But what do they

they make the *Essentials* of a Church? *Matter* and *form* only give *essence*; the *matter*, are *visible Saints*, professing *Christianity*; the *forme* (say *Independents*) is the *explicite* or *implicite* *Covenant*; this latter they grant we have, and yet *separate* from us, as no *true Churches*; and so doe these, in regard of the *Lords Supper*, and then they *separate* in part from *true Churches*, with a *positive* separation, yet how *fraid* are they of *Schism*, p. 125.
 'They tremble at it, they may not (he sayes)
 'safely forsake *Assemblies* which God hath
 'not forsaken, but is present with, in the word
 'and doctrine of *Salvation*. But so he is present with most of ours; and I adde, in the *purity* of the *Sacrament* administred according to the *institution*.

H. 125.

They are not yet come to the *rigid separation*, but their *softer separation*, I fear, *hinders* rather than *further*s the amendment of *evill men*, and makes some worse, whiles they see themselves, with better than themselves despised, as to this *Ordinance*, (which did something awe them) they are come to despise or neglect the *Ordinance* it selfe. But why doe they not *separate* to their *Ordinances*?

1. 'Not from the word and prayer, because
 'a mixture is allowed here by the word it
 'selfe, &c. But we have said, the mixture
 here, is rather *permitted* then *allowed*, if we
 speak

Speak of the *members* of the Church; God requires all to be *holy*. Indeed *Heathens* as well as wicked men, are allowed to come to the *Word* and *Prayer*, because they are *conversing* Ordinances, but so is not the *Lord's Supper* in the judgment of this *Author*. p. 73. This had then been a better reason of his difference: But they seeme to be more rigid than the *Independents*, in denying a mixture at the *Sacrament*; for they say, 'Scandalous members tolerated, have right to all Ordinances;' but these men excommunicate none, (as is confessed above) and yet separate from, not onely wicked men tolerated, but from knowing and blamelesse men acknowledged.

As to *Baptisme*, why separate they not in that as well as in the *Supper*? 'We suppose' (sayes he) 'as to *Baptisme*, our Churches to be true, but sick and corrupt; the truth, as to some of them (as to their *Essence*) we think we can prove? Some of them to be true *Independents* grant as much: But are our Churches sicke and corrupt, as to *Baptisme*? is not that rightly administered? how then do they not separate in that, as in the other *Sacrament*? But how will he prove the truth of some of our Churches, as to the *Essence*? thus; 'A Church may be in a *Parish*, as well as in a *Country*, or *City*, or the world; our Assemblies are not Churches as *Parishes*, but

but Churches in Parishes. So say the worst
 of our *Adversaries*; they have here and there
 a *Church* in a *Parish*, but deny our *parishes*
 to be *Churches*; A goodly commendation!
 But what more? *They are Churches*,
as having the matter and forme of Churches,
but not without great disorder at present. Have all our *Churches* the *matter* and
forme of true *Churches*? then certainly, not
 some onely: and consequently they separate
 from true *Churches*, which is schismaticall
 and finfull. *Disorder* in a *Church*, does not
 make it no *Church*, or a *false Church*: then
Corinth had been no true *Church*: Let him
 speak out, is his own *parish* a true *Church*. or
 no? If so, why does he separate from it? If
 not, why does he not forsake it? He means
 himselfe and his few that separate with him,
 are a *Church* in a *parish*, but not otherwise a
parish Church: The rest of the *parish* are not
 in the *Church*, and so *unchurched*. But I
 prove his *parish* to be a true *Church* from
 himselfe: *The Characters of a true Church*
are the Word and Sacraments rightly admi-
nistred: but before his separation, his *parish*
 had the *word* and *Sacraments* rightly admi-
 nistred, Ergo, it was then a true *Church*, and
 he sinned in separating from it. May a *Min-*
ister, because of a mixture of some ignorant
 and profane, refuse to administer one *Sacra-*
ment, and then forsake it, as no *Church*? by
 what

what rule? Let him shew us a *Precedent* of such a Church, and I shall venture to be his *Bondman*. Besides, the *Gentleman* gave a *single Minister* power to excommunicate the scandalous; and he accepted it, pag. 17. Why then doth he not stay, and reform his own, by casting out the scandalous, rather than run from them, to adde members to a Church, already reformed? However, learned *Divines* do grant a *Minister* a power of suspension, in a *prudentiall*, yet *Authoritative* way; he may at least suspend his own act, in giving it. "A true visible Church
 " may stand without discipline, (he confesses)
 " and that it is unwarrantable, to put all or
 " most upon this one. Yet for want of discipline, he does unchurch almost his whole Parish. Hear further: "Men professing holiness, and not contradicting their profession, are the matter of a true visible Church:
 " But such our Churches have, though not
 " wholly such, as the Apostles Churches
 " had not. But first it might be said, that most, if not all our people, do profess holiness, the holy way of Christianity. 2. If by not contradicting their profession, he mean only, not perfectly answering their profession, still many, if not most of ours, do not contradict it. If he look for positive signs of regeneration, and think those that want these, are no matter of a visible Church, he

p. 128.

joynes with the rigidest Separatists. 3. The Apostles saluted those Churches as Saints, though they had some that contradicted their profession by wicked lives; how much more those that were unblamable for scandalous sins. If these be the matter, what is the form of a true Church? He saies, (leaving the Covenant of the Independents) "The form of a Church, is the union of the body with Jesus Christ, which is (visibly) by living under Gospell Ordinances, conscientiously administred. But I assume, His and our Churches have this matter and form of true Churches: ergo, they are all true Churches; and consequently, Separation from them, in whole, or in part, is sinfull. But he yields us more: "Ordinances are the ligaments, that tie Christ and the Church together. The means cannot be denied to be with us; no, nor the effect of the means: Therefore with us is the form of visible Churches. Ergo, say I, not to be separated from.

"Upon this account (that ours are true Churches) it followes, that all Infants, born in our Churches, are to be baptized; for Congregationall Churches do the same. He cannot but know, that Anabaptists deny this consequence even in their own Churches; their Infants are not baptized. But we meddle not with them at present. For Independents,

pendents, they differ in these things: 1. That they baptize no children; but of parents confederate; but this Author doth baptize the children of all parents in his Parish, though not submitting to his way, and yet denies the Supper to those parents. 2. Some of those that are gone a step neerer to the Independents, will not baptiz^e the children of scandalous persons, in their own Parish; but he baptizes all, and pleads for it, by asking the question, "Whether they can deny baptism to the child of any member (how offensive soever) before the sentence of cutting off, passe upon him? Yes, many can, and do, some (as I hear) not far from this Author; and himselfe seemes inclinable to deny it to excommunicates children, in saying, "Before the sentence passe upon him, as if, after excommunication, he could refuse it: And in the next page, makes it a question, "Whether formall excommunication of the Parents, do cut off the Seed from all Church priviledges, pag. 129. Yet saies here; "These supposed wicked ones, See p. 218. " (whether as carnall or profane) are not excommunicated; what therefore should hinder their childrens baptism? And further addes; "The child is not baptized in their right only, but in the Churches, where it is born a member, being bornly federally, &c. Why then should either

the Scandalous life of some, or excommunication of others, hinder their childrens baptism? For he saies well, "Where a father is sequesterable, or sequestred, his Son hath the right of an heir. But now, why then may not his question be returned upon himselfe: "Whether they can deny the Supper to any (how offensive soever) before the sentence of cutting off, passe upon him? The Independents (as I said) are so far yielding; "That a scandalous person tolerated, that is, not excommunicated, hath right to all Ordinances, both for himselfe and his children. But such are all, or most of his own Parish, not excommunicated, (for they excommunicate none) yea, many, I suppose, not excommunicable: Why then does he deny them the Supper? He answers; "We look to see so much, as may perswade us in charity, to take a mans profession to be serious, before we think him fit to come to the sealing and distinguishing Ordinance. I desire to know by what Rule they do this, or how can they know a mans profession to be serious? Did John Baptist, or Christs Disciples, in their baptism, stay till they could perswade themselves, the profession of the parties was serious? Simon Magus believed, or made profession of the faith, and was presently baptized; nothing appearing that his profession was serious; only nothing

thing appearing that it was *not serious*: and so, of the rest. And those, that were on these terms baptized, were presently admitted to the Supper, before their profession appeared to be *serious*. So that this is not the Churches Rule to go by, in her admission: yea, she is in charity to believe their profession to be *serious*, till something appear positively to the contrary. And such, I doubt not, are some of those of our Authors Parity, to whom he denyes the Sacrament; let him see, how he will answer it. Besides, a goodly man may fall into, and lie some time, in a scandalous sin; by what rule can any judge, his former profession not to be *serious*? Therefore that is not the rule of admission; for if it were, many an hypocrite would be admitted, and many a poor gracious, but weak soul, would be excluded. If there be (as he saies some think) "under
"excommunication it selfe, it being for the
"souls good, a dormant or viruall right remain-
"ing still: Surely there is, or ought to be, a vigilant or actuall right, in persons not excommunicate, nor for any ignorance or scandall suspended: And why is it denyed? and why does any Minister run from them, to receive it else-where in another Congregation?

For a close of this question, he saies: "We
"are not of those, that delight in making
"disse-

"differences wider among the godly. Yet apparently does so, by his ungrounded separation; or at least keeps them open, by going so near the *Independents*; who perhaps would have been more willing to close with us, had not some of ours too much complied with them. I wish, (as he) that all professing Religion, would in earnest lay it to heart, what advantage Satan and profane men make of our divisions. Errours on the right hand, in the excess, are commonly more dangerous than on the left, in the defect. I dare confidently avouch it, the rigid Separatists have far more distracted this poor Church, than the profane Ranters, or most sordid and barbarous Quakers. I conclude, with my fears also: "I am afraid, "if the godly unite not under mercies, God "may bring them together by some common "calamity, Which God forbear.

Quest. 3. What are the Scripture proofes; for their way and practice?

The first is; that of 1 Cor. 14. 40. "Let "all things be done decently and in order: whence he argues thus: "Courses that have "an excellent and holy use in the Church, "may be justified by this Text, (being well "manag'd) against all the world. It were a "glorious and comfortable thing, if none but "holy persons did draw near to this holy "Table:

the Tables: Ergo. By this very principle and Text, did some of the *Antients*, some *Papists*, and most of our *Prelates*, bring in all their *superstitious Festivalls* and *Ceremonies*. They have an *excellent* and *holy use* in the Church, by their order and decency, serving to advance holiness, and *excite devotion*. It were, no doubt, a *glorious* and a *comfortable* thing, if none but *really holy* persons might come into our *Congregations*, (which is expected, when *Christ* comes to *raigne* upon earth): Such *Saints* as are now in *Heaven*. But if any man would go about to *exclude* all others, upon this ground, would this Text *justifie* his practice? Was not this the *Independents* ground, for their separation into *purser Churches*, to require *positive signes* of regeneration? Were not this a *glorious* and a *comfortable* thing? Why then did *Christ* himselfe admit *Judas* into communion, to the *Supper*, at least to the *Passover*, knowing him to be an *hypocrite*, and a *reprobate*? Will these men be wiser than *Christ*? He tells them, the Church is a *field* of *Wheat* and *Tares*, of good and bad. There was a *Bishop* (it seemes) that said, *I was* *the Minister's misery*, *that he must admit* *all*. It was his and his fellowes *shame*, if it was so, they imposed this *necessity* on the *Ministers*, to admit all. But it was not so: for it is no *misery* for a *Minister*, to ad-

mischief as *Christ* admits, though not all so
holy as they should be. 2. A *Minister* is not
 necessitated to admit all; he might then, and
 much more now, exclude the ignorant and
 scandalous. A *Minister* may be sensible of
 some disorders, (for want of discipline) but
 may not embrace the liberty that now is gi-
 ven, or rather taken, to exclude those, that
 the *Loves* of God and men account as wor-
 thy; I mean, men *knowing*, and of *blamelesse*
conversacion, and perhaps *godly*, but not
 willing to subscribe to this *sinfull* separa-
 on. Nor do I approve that saying of his, "It
 could not be a misery, but as it is a sin." As
 if every misery were a sin. David in *Mosbek*
 found it his misery, but not his sin; to be in
 the company of wicked men. If the Church
 tolerate an unworthy person, it is the *Mini-
 ster's* misery and grief to admit such, not
 his sin. It is a sin to admit all, or any that
 Gods word doth not warrant; but such are
 only the ignorant and scandalous. And
 himselfe professed above, pag. 82. "He can
 yield no reason, why men, not scandalous
 nor ignorant, should be kept off. Undoubt-
 edly, (as our Congregations are, though bad
 enough) its no sin to admit all, that are nei-
 ther ignorant nor scandalous. And if suspen-
 sion be but lawfull in a prudentiall way, (as
 reverend *Divines* affirm) then it may be a
 sin in the Minister, to give in to all that
 come

come under those qualifications; but that is, by not separating them from the Ordinance, though not from the Church; not separating himself from the greatest part of his Church, into another. The Ordinances of Parliament do not authorize the keeping back of any, but the ignorant and scandalous. Nor had the Ancients warrant from the Word, for all their wary discipline. He confesses; "They had no particular warrant from the Word, (we are assured) as to their orders of penitents, and courses about them. But if this Text in hand will justify the present proceedings, they had as good warrant as he. For thus he raises his Argument: "Where is no due order in Sacramental Administration, there Gods Word is not observed: but where all are admitted, there is no order; Ergo. His adversaries will grant him the major, and almost the whole argument; for they are not for admission of all to the Sacrament; besides heathens and excommunicate, they keep back Fourth, that want discretion and devotion. But I shall yield him the whole Syllogism, in a right sense. Where all, that is, very ignorant and scandalous, are admitted, there is no order; but where others, knowing and blameless, (as to man) though not regenerate, but hypocrites, are admitted, there is due order, according to the Word. Where there

is a mixture of good and bad, regenerate and unregenerate, (for that he aims at) there is no confusion, nor breach of Gospel-order; but when only the ignorant and scandalous are admitted, by them that have power to hinder it. And now to justify their way, his last argument is very weak: "Where only
 "such are admitted, and all such are ad-
 "mitted, as can challenge right to the Sa-
 "crament by the Word, there due order and
 "decency are observed: but so it is with us,
 "Ergo. This Minor is denyed, for all such are not admitted, as can challenge right to the Sacrament by the Word. Many are denyed the Sacrament, who are neither ignorant nor scandalous; and a sinfull separation made from them, into another Church, which is the highest disorder.

The second Text is, *Jer. 15. 19.* "If
 "thouakest forth the precious from the vile,
 &c. The meaning whereof, he gives thus:
 "If thou separate the godly Jemes, from the
 "profane and obstinate. Not to question the
 sense of the place given, if this be the sense
 applyable to our case, then he must separate
 totally from his Parish, as profane and
 obstinate, and make, with the godly taken
 out, another Church; as if a company were
 to separate from Rome, a false and Aposta-
 ricall Church. But I suppose it were hard for
 him, to call all the rest of his people vile
 and

and profane; some may be free from scandall and ignorance. His argument then will be to little purpose from this Text: "What God commands, is our duty; but God commands more than a doctrinall separation, therefore it is our duty. The whole may be granted without any prejudice; God commands the ignorant and scandalous to be separated from this Ordinance, not the godly to separate from the Church: Hence it may be justly suspected, that they look upon their Parishes as no true Churches, and separate from them as from Heathens, or from Antichristians, as if the voice spake to them, Come out of her, O my People, &c.

The third Text is 2 Thes. 3: 14. 15. "Not to him, and have no company with him, that he may be ashamed. Hence he argues thus: "Noting offending Brethren so as to shame them, is holy and necessary; but such is our suspension of mistiving men; Ergo. Not to tell him, that the Text is very probably understood of a civill separation, by able Divines: we can grant all as afore, if they suspended none but mistiving men; but I hope all his Parish are not mistiving men: they separate from, and shame such as are not so, by gathering themselves into another Church. Surely, for all that are good and honest to withdraw their civill society from mistiving men, is a good means to shame them, though not alwayes

ways enough: of which in the next.

The fourth is, 1 Cor. 5. 11. "With such an one, no not to eat; this Text is variously taken, either of *civill* or *sacramentall* eating, and both are usefull to *shame* the wicked. 1. If it be taken for *civill* eating, then it follows a *minor*, If we may not eat *communion* bread with such, much lesse *sacred*. This inference hath driven many into a *sinfull* separation. It holds not with respect to the people, if wicked men be tolerated, they may not separate from them in *sacred* things, because it is their *duty* to wait upon the *Ordinances*; but in *civill* society they may and must, because it is at their *owne* liberty to separate there. But it may perhaps be a good consequence to the *Minister* or *Officers*, if they may not eat with them in *civill* society, much lesse must they admit them to eat at the *Lords Table*. 2. If it be taken for *Sacramentall* eating, we grant the *scandalous* should be excluded from the *Sacrament*, but the good ought not to separate from the Church.

The fifth place is *Matth. 7. 6.* "Cast not holy things to dogs. This Text intends not the *Sacrament* alone, if at all; but is a rule for a *prudentiall* dispensing of all holy things in generall, and so of the *Sacrament*, as one *speciall* *sacred* thing. But we must take heed, we account any for dogs, that are not *igno-*

rant or scandalous men: Well-knowing and well-living men, are not to be called *Swine*, nor excluded the *Ordinances*, which yet is done by some. For those that are *Dogs* and *Swine*, we presse *suspension* as much as they doe.

The sixth, 1 *Cor.* 11. 27. We also grant that ignorant ones that cannot examine themselves, ought to be excluded, but not the knowing people, if not scandalous.

The seventh, 1 *Tim.* 5. 22. It is confessed, a *Minister* may be partaker of other mens finnes, (if he will grant him the power of *suspension*) if he admit the grossely ignorant or scandalous.

The rest of his Texts are against the mixture of open wicked men, at some *Ordinances*; and allow the *Minister* a power to try them, and to keep them away; all which we assent unto.

But I cannot but note one passage, p. 144. *God looks now for a more real and spiritual people, and will not own such for his people as are gracelesse, whatever their profession may be.* If he mean, that God may justly expect that people should be more real and spiritual, considering the means of the Gospel, he speaks aright; but when he adds, *that God will not own such for his people as are gracelesse*; I begin to suspect, he intends more then that, viz. That none are Gods

Gods people or Church-members, but onely such as are really gracious. And many passages there follow, which tend that way. For the present I onely say. 1. This is contrary to Gods way in old time, when Israel was generally wicked, yet he calls them his people. 2. Contrary to the Gospall way, where the Church consists of good and bad. 3. Contrary to truth; for Children borne in the Church, and *Infants* without any visible worke of grace, are yet owned by him as Members of the Church: But wee have none of this, in his next Argument.

Page. 156. 'Because this Sacrament belongs onely to godly ones. What means he? really godly and gracious; or so by profession, which he calls visibly regenerate? If the first, then no Hypocrite must receive it, nor can any Minister give it in faith, because he knowes not who are really godly. If the latter, then all not grossely ignorant or scandalous, are in charity to be esteemed godly, and so have right unto it: In this sense here, he would seem to take it, for he addes; 'All admitted upon good grounds are supposed to be true and real beleevers; but elsewhere inclines to the other sense of really godly. Divines doe here distinguish, the externall Ordinance from the internall benefits; The truly godly and elect, have (say they) onely right to, the

the *benefits*; but all in the *visible Church* have right to the *externall Ordinances*, unless they *barre* themselves by their owne wickednesse. And therefore when he sayes, *Men have right in Gods sight, only as true* ^{See M.} *and reall Beleevers*: he varies from the ^{Blake} judgement of the best Divines, who hold, ^{Cov. sealed} that *visible Beleevers* have also right, not ^{P. 141.} only in the sight of the Church, but of God also, and it is very dangerous to hold otherwise. But he sayes, *The wicked eat the bread of the Lord, but not the bread the Lord; and they that have no true grace, have a seal to a blanke.* Nor doe the *Hypocrites*, secretly gracelesse eat the bread the Lord; they then should be excluded, if we could tell how. He sayes further; *Men stand in the visible Church, as they are apprehended to belong to the invisible.* But this is to contract the *Evangelicall Church* into a narrow room: There are many in the *visible*, whom we cannot (in the state they are) apprehend to belong to the invisible, yet are they *true members* of the Church. His prooffe from *Christs giving it only to Disciples at first, not in the largest acception, but to some peculiars*, is 1. *Doubtfull* at best; *Judas* is supposed to be there: 2. There were others, as good *Disciples* as any there, not admitted; the *Virgin-Mother*, and others: then this was not the reason of that *Selection*.

3. This might too much favour those *Separatists*, who gather only *Saints* of the first *magnitude* into Churches. But still worse:
 “An unregenerate person is far from a disci-
 “ple. Then hath Christ but a few disci-
 “ples in the Church: But why? “Because
 “he cannot examine himselfe, nor act gra-
 “ces, which he wants. None can take Christ
 “in the Sacrament, who have not first taken
 “him in the Word. Shall souls be thought to
 “extend spirituall acts, which are carnall?
 This may clear up our suspicion, that they
 mean only *reall believers*, have right * to

* So Dr.
 Drake expressly; Bar
 fixed, Pref. to Read.
 pag. 8. contra Mr.
 Blake, Cov. sealed,
 cap. 7. sect. II, per
 totum.

Ordinances, and are *disciples*.
 What thinks he of *Children* of
 Christian Parents; are they no dis-
 ciples, because they cannot exa-
 mine themselves? An hypocrite
 cannot act *graces*, which he
 wants; is he no disciple? No *unregenerate*
 man can act *graces*, which he wants, in
Hearing or *Praying*; shall he therefore
 be excluded? So it seemes he intends; for
 he saies expressly, “*Christ’s will is, that only*
 “*disciples, (reall souls) should come to this*
 “*Ordinance.* See pag. 170. “*Christ inten-*
 “*ded it for disciples only.* If he say, he means
 it only of *visibly regenerate*, as we may
 seemes judge by their fruits; let any man judge
 to deny it
 the duty of any *unregenerate man* to receive it. pag. 217.

whether

whether the words do not import, that he intends only *really* regenerate. This argument was brought to prove the lawfulness or necessity, of *examination* before the *Sacrament*, upon this ground, "*Because this Sacrament belongs only to godly ones* : Which if it be true, the *Minister* will have an *hard task*, to discover who are *truly* godly, and who are *hypocrites* : and many a *weak* and *doubtfull* Christian, not able to prove its owne *regeneration*, will be much perplexed in receiving ; because he seemes to deny it to be the duty of any *unregenerate* man to receive this *Sacrament*. But we are for the *lawfulness* and *expediency* of *examination*, as well as he, and for *separation* of *ignorant* and *scandalous* from this *Sacrament* ; but not for *separation* from a *true Church*, because there are some such.

One thing more he saies : "*The want of* p. 161. f. "*making some separation, as to the Lords Table, hath given occasion to such, as hath absolutely forsaken our Congregations.* But I say 1. Most *unjustly* have they *separated* upon this occasion : *Separation* is so *sinfull* a thing, that nothing (I speak it confidently) can *justifie* it, from a *true Church* and *true Ordinances*, rightly *administred*, though with some mixture of *evill men*, as I have shewed elsewhere. If people have done *If Ministers* their owne duty to their *offending Brother*, *sters* and

godly people do their duty, then, though ungodly ones be admitted, they are blamelesse, and the Ordinance may not be null to them, nor polluted. So he, pag. 63.

if yet he be tolerated by the Church, the sin is theirs, and not his; and nothing but danger of partaking in sin, can justify a separation. 2. Its almost as bad to countenance a separation begun, as to begin it. Will not this way

of our *Author* and others, encourage them that are separated, not to return to their own Church, so corrupt, and not true, as they proclaim them to be, by their separation from them? 3. Will not at least, may not, the party of their *Parishes*, from whom they separate, take occasion to set up another Church, in opposition to theirs? No doubt they would, if the *Law* of the State did not prohibit them, and compell them notwithstanding to pay their maintenance to them, who separate from them. We should have had Churches enow, more then a good many, if *Papists* and the *Episcopall* party, had but the same liberty allowed as these have, and the maintenance free, to dispose to whom they please.

And now, he is pleased to answer some objections, and to propound some questions, to be answered by his *Adversaries*.

Object. 1. The stirs and troubles where such separation is made. *Sol.* He answers; We must follow peace, as it may stand with holinesse, and duty to God. Indeed, from

“ an

“an high, rash, or absolute separation, there
 “are dangerous consequences; but from that
 “which is moderate and warrantable, no
 “such dangers. But this apparently begs
 the question, and the contrary is proved;
 that separation is not moderate nor war-
 rantable, being without ground or example, in
 Scripture, or history of the Church. Then
 can it not be the way to holinesse, nor justi-
 fie their separation, upon that pretence; nor
 can it comfort them really in suffering those
 troubles, which are directly the consequen-
 ces or effects of such an unjust and unlawful
 separation. Solomon hath told us long ago,
Only by pride comes contention.

Object. 2. This is not discernable from
Schisme. *Ans.* “Separation from Churches,
 “is properly a renouncing of all membership
 “with them, though known to be godly.
 This indeed is rigid and highest schisme and
 separation; but theirs is only a degree lower:
 Those of the higher form above them, will
 hold communion with us in some Ordinan-
 ces, yet refuse membership with us in any.
 These separate from their parish, the greater
 number, in the highest communion at the
 Sacrament, and count them no members to
 that Ordinance; allowing them no more
 though godly, then they allow to an hea-
 then and excommunicate, as hath often been
 said: the difference of their schisme is only
 graduall.

Object. 3. They prove only, that scandalous persons are to be kept off; which their opposites grant. *Ans.* "This is to prevaricate, granting what we plead for, and yet oppose us stiffely. The truth is, their Adversaries do yield the cause; "That scandalous and ignorant are to be kept off, and yet oppose the only way to keep them off; viz. examination and suspension. But does not this Author grant the same, and yet keep off, in practice, those that are neither ignorant nor scandalous? We have heard what was said above, that they intend to keep none away but such; and here again: "He that will put us to this task, to prove, that persons knowing, and not any way scandalous, may be kept from the Lords Table, will hear of our refusal. The Oeconomy of our way, is, only to exclude the visibly unworthy, and no others. This we have often heard indeed, but either this Author prevaricates also, or contradicts himselfe; For he hath also asserted, "That God will not owne such for his people, as are gracelesse. An unregenerate person is far from a disciple. And tells Mr. Humphrey, that he can hardly prove, that it is any ones duty to come to the Sacrament, being unregenerate, &c. pag. 217. I doubt his charity is not so large, as to believe, that all knowing, and not scandalous, are men regenerate. This consideration,

of the contradiction of themselves on both sides, made me think they were both in the extremes, and wrong in their way; and the middle way, confest on both sides, to be the truth; viz. "That neither all are to be admitted, that are ignorant and scandalous; nor yet that all are to be excluded, that are not regenerate. But only they that are ignorant and scandalous, should be excluded, though regenerate; and they that are knowing, and not scandalous, should be admitted, though as yet unregenerate. I leave it to the judgment of the indifferent Reader; and come to consider his Questions.

Quest. I. "Whether it be not against the solemn Covenant, not to act in some disciplinary courses; having sworn to endeavour reformation in discipline, according to the Word? Sol. We have indeed sworn to endeavour a Reformation in all amisse, but according to the Word, and according to our power and places: We expected then, that the civill Magistrate would have settled a discipline, in which we should act: but finding no such thing, we can but endeavour to reform according to our power, which we do in a prudentiall way, because we cannot do it in a disciplinary way. And we think, suspension of the ignorant and scandalous onely, is neerer to the way of the Word, (in want of discipline) and to the mind of the

Covenant, than excommunication; if not excommunication of the greatest part of our Parishes, by a single Minister, or carrying a few to another Congregation.

Quest. 2. "Whether Ministers contradi^ct not themselves, in giving the seal of "salvation, to the very same man, which "they have pronounced damned; binding "him in one Ordinance, and loosing him in "another? It might be answered thus: A Minister pronounces every hypocrite damned, and binds him in preaching; yet gives him the seal of salvation in the Sacrament: but conditionally, upon his faith and repentance. But this question (as he saies) concerns them onely, who admit such as they know are scandalous; and let them take care to answer it. We desire to keep off such from the seal, as are ignorant and scandalous.

Quest. 3. "We desire to learn, what other "way there is, to answer the holy courses "of the Antients, and to keep close to the "Word? As for the Antients, its confessed, they were in some things too rigid: but the way of the Word, (in our present necessity, in want of discipline) we propound to be as afore: "To keep off only the unworthy by "Gospell-rule; that is, the Ignorant and "Scandalous.

Quest. 4. "Whether the Church should
owne

"owne men to be members, for bare professi-
 "on, having no positive qualifications?
Sol. This, at first sight, seemes to be the
 rigid way of those separatists, whom this
Author would be thought not to comply
 with. *Negatives* will not serve them, that a
 man is neither ignorant nor scandalous,
 (whom this *Author* hath professed not to
 refuse above) but they require positive signes
 of grace, which at once excludes all *Infants*
 and *Youths*, and *Civill honest men*, born and
 bred in the Church, from being members.
 But what means he by *bare profession*, and
 positive qualifications? By these he means,
 "a dead and naked profession, without any
 "wool of holinesse upon it, or without any
 "thing to evidence it to be serious. I would
 then aske, whether those children and youths,
 born in the Church, (besides those other
 civill honest men) be unmembered, (because
 they cannot shew any wool of holinesse, or
 evidences of their serious profession) before
 they be excommunicated. *Simon Magus*
 shewed little evidence of a serious profession,
 yet was not disowned to be a member by the
 Church; but bidden to pray, &c. And I
 would ask him this question; Whether a
 civill conversation, attending upon the Or-
 dinances, without any positive signes of ho-
 lineffe, be not sufficient to the Church, to
 owne a man to be a member?

Animadversions on Mr. Sanders

Qu. 5. *What shall Ministers doe, while Government is unsettled, and people opposite to wayes of Reformation? I would desire no better answer, then what himselfe gives, in this very place. p. 170. speaking to particular Ministers: 'If you cannot with the 'godly partie of your Congregation, joyn your 'selfe fitly to some well constituted Church, 'then may the Minister, by his own Authority (without Elders) put back such as hee 'knowes to be unfit; and so administer it at 'home: This seemes safer then a totall disuse 'of the Sacrament, or then the abuse of it, by admitting all. This is good counsell; if he had followed it himselfe; I onely finde, this seemes farre safer, then with his godly party to separate into another Congregation, to the scandall & provocation of the rest, who are left without the Sacrament at home; and yet many, if not most of them, neither ignorant nor scandalous.*

Qu. 6. *Who are fit to come to the Lords 'Table? and what are the qualifications, 'which may be justly required? The qualifications are well given by himselfe; for knowledge and practice. Onely we thinke it a very difficult thing, to determine the minimum quod sic; what is the least measure of knowledge required, to fit for the Sacrament; and the quality is rather to be weighed, then the quantity. If there be but so much light*

as

as possibly may *let in Christ* into the soule, though it do not appeare, that *Christ* is really come in: I should doubt whether he should be refused, as ignorant. And so for practice; his 4 qualifications are good; I onely note. 1. That two of them are negative. 1. *He must not be a companion of wicked men*; nor 2. *guilty of any grosse scandalous sinne lived in*. Onely some would say, that some lesser sinnes lived in, may be scandalous, and deserve exclusion from, not onely the *Sacrament*, but the *Church*, if obstinately continued in. 2. The affirmative ones. 1. *He must frequent the company of godly men*; 2. *He must performe religious duties in private, as in publick*. These must not be strained too hard, because in some places there are few godly to company with; and some persons of vulgar breeding, and unlearned, are not able to performe all Religious duties in their families. 3. All these may be found in a cunning hypocrite, in greater measure, then in one truly gracious; and so the former may be admitted, and the latter excluded. It were therefore safer for the *Minister*, to admit upon the *Negative*, (as was said by himselfe) to exclude none, that are neither ignorant, nor scandalous: And this, I suppose is the *Gospell middle way*, and the way to holinesse and peace.

Some

[illegible]



Some *Animadversions*

UPON

M^r HUMPHRYES

*Second Vindication ; Which
may serve for Answer to J. Timsons
larger Booke.*



THIS *Reverend Author* having put out two Books before, concerning *Promiscuous Admission* of all (not excommunicated) to the *Lords Supper*, (which were undertaken by others) and finding belike, some things not so *soundly* asserted, or so strongly managed by him, as he could wish, hath here (upon second and more serious thoughts) more *concisely* stated the question, and cast out this (as his *Gamlet*) to any that shall please to take it up. Whereupon (for love to the truth, and this poore *Churches* peace) I have made bold to consider, what may be *objected* against his way, and also what may be *suggested* to decide this so *troublesome* a controversie. The truth (as I humbly suppose) lies in the middle, between

tween him and his *Adherents* on the one side, and Mr. *Sanders* and his *Assistants* on the other; the one part *admits* all promiscuously, though *ignorant* and *scandalous*, the other excludes all, not *visibly* at least *regenerate*. Certainly, if the *Government* of the *Church* were settled, both these might be prevented, together with the sad consequences thereof; *separation* on the one side, and *profaneness* on the other. For some men whilst they have striven to make the *Church* purer than the *Rule* of the word requires, have fallen into *separation*, either into a *New Church*, or from a *true Church*, by withdrawing the *choicest members*, and so *unchurching* and *unmembring* all the rest. Others whilst they *admit* all, the grossely *ignorant* and *profanely scandalous*, have as much *obstructed* and *disturbed* our so much desired *Reformation*; yea, and have furthered the *sad separations* no lesse than the other, giving them (how justly I say not) occasion, by their *sinfull mixtures*, to separate from their owne *Congregations*; which hath bred a *deadly feud* amongst their people. It were a *blessed thing*, if any could *reconcile* these differences, and *unite* and *settle* this *Church* in a well grounded peace. To which purpose, I shall consider *indifferently*, what each *Party* sayes for it selfe, and (as I can, by *Gods assistance*) shew the *mistakes* on both

both sides, and what is the *true way* of the Gospel between them both: And first I shall undertake Mr *Humphryes* second vindication, and then Mr *Sanders* his *Antidiatribe*, discussing the strength of both; And first of the vindication.

Sect. I.

For the right stating of the Question, our Author proceeds by way of laying downe some Propositions which may conduce thereunto: The first whereof is this. *That the Church of God in the Gospel times is of the same nature and extent, that the Jewish Church was, in respect of the members thereof, and that in these two things.*

1. That as the Church of the *Jewes*, was a nationall Church, so there may (in a right sense) bee nationall Churches now; whole Nations becoming *Christians*: 2. That as the particular members of that Church, were all of them called the people of God, an holy people, though many of them were ignorant. *Is. 1. 3. &c.* and many of them wicked, *Psal. 81. 11. &c.* yet joyntly owned as his people; so it is now in the Church Christian, all the members thereof are called *Saints, Beleevers, Disciples, &c.* and so accounted by the *New Testament*, as many places do evince, which hee hath largely cited. The same Covenant that was made with *Abraham*, and his Posterity: *I will be their God* and

Animadversions on Mr. Humphryes

and they shall be my people, is made with the *Corinthians*, and so with all other Churches, 2 Cor. 6. 16. This he does, to oppose against them who deny any *Nationall* or *Catholick* visible Church, allowing onely *Congregationall*; as also against them (the same men) who acknowledg no Church members, but at least *visible Saints*, or (as they speake) *visibly regenerate*: Thus far well, as I suppose.

Sett. 2.

Secondly, because some men (and they eminent) doe reſtraine the Church and Covenant onely to the regenerate, making the reſt, not really, but nominally and equivocally members; hee gives a diſtinction of the Covenant into two parts or degrees. 1. *The Covenant* (ſayes hee) *may be conſidered in the ſpeciall grace, and internall adminiſtration thereof, and thus it belongs only to the regenerate.* 2. *Or in the generall grace and externall adminiſtration of the Ordinances, and thus it belongs to the whole Church as viſible, and to the ſeverall members alike.* which he proves by thirteene cogent arguments, as I conceive. Onely one thing would have been cleared, what his oppoſites mean by *Regenerate*, when they ſay, the Covenant belongs onely to ſuch, and ſuch onely are Church members: They may mean it either of really regenerate, and ſo ſome doe take it, that

that none but such have *Interest* in the Church or Covenant: or of *visibly* regenerate, that is, of such as may probably, if not certainly, be concluded to be regenerate, if the heart be but answerable to their profession. Hereby excluding all *ignorant* and *scandalous* from being *Members*; yea, and all that want *positive signes* of their regeneration. And it is evident that some of his opposites speake either *expresly*, or very suspiciously, this language; as if none were *Disciples* or members, or had any right to some Ordinances, but either *really regenerate* as some, or *visibly*, such as others, as shall appear hereafter. I shall leave them to answer his Arguments.

Sect. 3.

His third proposition is this: *That unto the Church, under that notion, as his Church or People, the Lord hath vouchsafed his Ordinances, by way of priviledge and distinction from the World.* And this he proves by *Scriptures* sufficiently, for the Jewish administration: But it is a question, whether the great Ordinance of preaching, at least, be not by Christ himselfe extended as a priviledge to the very *Heathen*: *Go teach all Nations, preach the Gospel to every Creature*; which if they entertain, they have gradually right to the other Ordinances. 'Tis true, there is some little difference

See him, ference between a *Christian* admitted into the
 p. 14. f. Church, and an *Heathen* not yet admitted,
 belongs to in hearing the Word; one partakes of it, as
 the world a Member, the other as a *Man*, that may be a
 in regard of a Member: but it may be said to be a priviledge
 publication, member: but it may be said to be a priviledge
 tender, and to both, in severall degrees. Hence our Di-
 a kind of vines say well, 'That the right administra-
 potentiall tion of the Word and Sacraments are the
 interest, 'notes of a true Church: But this is not to
 &c. be stood upon: that which I would have ob-
 served is, that he saith; 'This priviledge of

'Ordinances, or this donation of Ordinances,
 'by way of priviledge to the Church, is a thing
 'to be stood upon as very considerable; not
 only because (as he sayes) 'else if we let this
 'advantage fall, we shal presently level a *Chri-*
 '*stian* with an *Heathen*, &c. for that need not
 always be, as we shal shew hereafter. Nor yet
 only 'Because the Lord hath appointed these
 'his Ordinances (whereby the advantage
 'of them doth appeare) to bee the ordinary
 'meanes of bestowing his effectuall grace,
 'which hee hath indefinitely promised in the
 'use thereof; forso they are remotely ap-
 pointed to the *Heathen*: But also, because
 this consideration of Ordinances, as privi-
 ledges, will require some speciall qualifica-
 tions, more or lesse to the actuall enjoying of
 them. As to Baptisme of an *Heathen*, is re-
 quired entertainment of the Word, conver-
 sion from his Idolatry, and profession of
 Faith

Faith: And to the *Lords Supper*, Knowledge, Faith and Repentance.

Now this I observe, as a ground of his, and his *Adherents* error, in their promiscuous admission to the *Lords Supper*, that they looke upon that *Ordinance* onely as a duty, and then require all *Church members* peremptorily to receive it, (though sometimes they speake otherwile) and forget that it is a *priviledge*, and therefore presupposes some *finesse* in those that must partake thereof. A child hath many *priviledges* by nature which a *Servant* hath not; but is not alwayes *qualified* to enjoy them: As, hee may not have the *use* of his *Inheritance*, till he bee at age of *Discretion*: So, he may by some *misdemeanour* be turn'd from his *Fathers Table*, though not turn'd out of doores; yet it was both his *duty* to wait on his Father at the Table, & his *priviledge* to sit at it (which *Servants* have not). A *meere duty* binds alwayes, when occasion calls to performe it; but if it be also a *priviledge*, then onely when fit to enjoy it. A child hath right to *Baptism*, a youth to *hearing* the Word and Prayer, but are not *qualified* for the *Supper*, till they have *knowledge*, and some *profession*: so say, his *Adversaries* of the *ignorant* and *scandalous*; and this himselfe will go neer to grant in the next *Section*.

Sect. 4.

His fourth proposition is this: Upon this

‘latitude of the Covenant, and this priviledg
 ‘of Ordinances, belonging thus to the Church
 ‘as an essentiall mark thereof, it must follow
 ‘that every member in statu quo, must have
 ‘a right devolved on him, or flowing to him
 ‘from that relation as a Member. But this
 will not passe for currant, without a double
 distinction.

1. Between a right to the effectuall benefits held forth in an Ordinance, (as the Lords Supper) and the right to the externall Ordinance. ‘The former right indeed belongs
 ‘to none but the regenerate, the latter to all
 ‘within the Church, to all alike that are Members. But this is improperly spoken: for the benefits of that Ordinance are held forth (at least conditionally) to all, as well as the Ordinance it self. Suppose a man elected, but not yet regenerated; it would be hard to say, the benefits did not belong to him, as well as the Ordinance it self; and because we cannot tell who are regenerate, we are to tender the benefits to all, as well as the Ordinance it self; God having appointed this Ordinance (as he said above) to be the ordinary means of bestowing his effectuall grace, promised in the use thereof. 2. The other part is also untruly asserted, (without another distinction) ‘That the Ordinance
 ‘belongs to all within the Church, to all alike
 ‘that are members. For then Children and others, should have the same right to the
 Lords

Lords Supper, as well as men of yeares, for they are members: Hee therefore distinguishes againe.

2. *Between a right, and use of that right: though this right unto all the Ordinances be in common, it must be acknowledged for the use and actual partaking of some Ordinances (as the Lords Supper) there is a difference to be put, between such as are not of age or capacity, (as Infants, Idiots, distracted, &c.) and other members. The meaning is, there may be a jus ad rem, where there is not yet a jus in re: some qualifications being required to the actual partaking of some priviledges; His reason of that difference is good. Because the use of a right, is not of so large extent as the right is. Now this I thinke yeelds the question: for then, though there be a remote right, and a duty, common to all remotely, even Children and Idiots, &c. (for they have a right, though they cannot use it) to receive the Supper; yet as it is a priviledge, some qualifications are required to actual partaking of it: And if he limit it to Infants, &c. he meere-ly begs the question: We say, there ought to be a distinction between the worthy and unworthy; betwixt such as are in a capacity to improve the Sacrament to profit, and such as cannot; and such are the ignorant and scandalous: I shall adde his owne*

words; *'A man may have a right to a thing, or to do a thing (as his duty) and yet it is impossible for him to use it, or do it; and that impossibility, though it does not disoblige and excuse him from the use or duty (as he says), yet it may suspend him from the use or doing of it; because either he cannot do it, or cannot do it well, but will abuse and prophane it. And we say, it is not for want of right, that ignorant or scandalous are kept from the Sacrament, (that is, the first or remote right) but because, they cannot use their right, Where such an activity is required, as they are not capable of. I can give him an instance of some Persons, who are neither Infants, nor Idiots, nor distracted, who yet are, in his own judgment, not in a capacity to improve the Sacrament to their profit, or the honour of Christ; as viz. Youths of ten or eleven years old, who have the use of reason, and yet are not admitted to the Sacrament (such were the Catechumens of old) Not because they had no right to it, but because 'They cannot use the same right here, where such an activity is required, as they are not capable of: and here is a kind of suspension. Now that we argue aright from this parity, we shall make good in the next.*

But first we desire to put out of the Question

stion one term, by him, and (it seemes) by others inserted, that is, the *unregenerate*: we wonder why any should affirme, that such have no right to the Sacrament; if they meane, the *jus ad rem*, the first right; for that sure they have: and our question is onely of the *jus in re*, or use of that right, which if any deny to persons *unregenerate* absolutely, they may as well deny them the use of all other Ordinances. If they meane it of *visibly unregenerate*, as declared by grosse ignorance and scandalous conversation, and so intend it of the *second right*, to the actuall partaking of that Sacrament, we assert the same, and shall try the strength of his Arguments against this parity.

I. 'Because in the one (the ignorant or 'scandalous) they stand wholly on the point of right; but in the other, Infants, &c. wee 'look only on the use of that right. The *unregenerate* (say they) have no right to the 'Sacrament; and if visibly so, they must be excluded. But this, I suppose, is a mistake, (or if any say so, let them answer for themselves) for we do not stand upon the point of right, that is, the first right onely; but say, the ignorant and scandalous have a right, but have no ability to manage that right, (as Infants, &c. have not) and therefore are to be excluded. And if they should say, the

verT.c L 4 unre-

See J.
Timf. p. 7.
Ec.

unregenerate, as such, have no right, not the first right; it matters not whether they be *visibly* ignorant or scandalous; for *knowing* and *civill-honest* men, (whom they account *unregenerate*) are as well to be excluded as the other. But saies he, *It is membership only that gives right.* True, that alone gives the *first right*, but not the *second*, the *use* of that right. A Child hath right to his *Fathers table*, but yet, for some *misdemeanour*, may be shut out from it; not because he had no right, but because he *abused* his right. So it is here: The grossly *ignorant* and *scandalous* have a *right remote*, but being at present not able to *improve* that Ordinance, they are to be suspended from the use of that right. And the argument is good *à pari*. The difference then pretended is none; *“The one (saies he) cannot for want of reason manage their right, and are excused: the other do not, and are faulty.* But we say, they agree both, that they cannot; with this difference, that this *impotence* in Infants, &c. is only *negative*, and so *faultlesse*; but the other is *privative*, affected *ignorance*, and *wilfull disobedience*, and so, as *faulty*, deserving *some censure*, at least by suspension from such a *priviledge*. Yea, some *children* of nine or ten years old, have a better *principle of reverence* towards God; than some of *thirty or forty*.

So J.
Timf.
tract, to
receive the
Supper,
Ec. p. 5.

2. They differ (saies he) in point of duty. There is a command; "Let a man examine himselfe, and so let him eat, discerning the Lords body. This command obliges not Infants, &c. but scandalous and ignorant are bound to examine themselves, &c. and if they do it not, it is their sin. But this is mislaid; He should have thus argued: There is a command for men of years and discretion to receive the Sacrament, and if they do it not, it is their sin. But there is no command for Infants to receive the Sacraments and that makes the difference. If thus propounded, I would answer: 1. There is a *Those that command for children, that are members of the Church, to observe all Christs Ordinances; but the meaning is, when they are of reason, or discretion, to improve them well: Say the same of the ignorant and scandalous; they have a right to the Supper as a priviledge; but they are not to have the use of that right, till they are able to improve it, to the honour of God, and their own good. It is yet more clear, in Idiots of years, and distracted ones, who have (as he said afore) one and the same right to the Ordinance, as the ignorant and scandalous. And being of years, are more immediately under the command of receiving and examining themselves; but are excluded, because they cannot examine themselves. We put another Instance.*

Those that have not reason, or discernment, are debarred. 1 Cor. II. 28, 29. So he, pag. 125. Pag. 23.f.

stance. *Children* born in the Church, have right to the Supper, when at years of discretion, as we use to speak; then the command to *examine* themselves, falls upon them. But we may suppose them so *ignorantly* brought up, that they cannot examine themselves no better, then a childe of seven or eight years old. What saies he to this case? They cannot *examine* themselves; shall they be *admitted*, because *members* from their infancy? If not, here is our *suspension*: If so, its contrary to the *Apostles* Logick and Divinity: "If they only that can *examine* themselves, and discern the Lords body, must receive the Supper; then they that cannot *examine* themselves, must not receive it. But these in the case, cannot *examine* themselves: Ergo. He answers; "An ignorant person cannot *examine* himselfe, as well as a knowing Christian; but he can *examine* though, so far, that he is bound to it; he is bound to do what he can, as in hearing and praying, &c. But we suppose him so ignorant, as a very Heathen, (such too many there are) though bred up in the Church, that cannot tell whether Christ was a man or a woman, &c. Will he have such to be *admitted*? were it not fitter and better to defer them till they have gotten knowledge? He saies *peremptorily*, No. "It is a rule, which can never be taken off, that none
 "impo-

“impotence, in the manner of performance
“of a duty, must not make void Gods autho-
“rity in the substance. I shall put him a case.
God commanded every *Israelite* to keep the
Passover, yet forbad any that was *unclean*
to eat of it: Which of these shall be neglected?
for one of them must, and that under perill
of cutting off. In reason, the *latter* should
give place to the former, the *prohibition* to
the precept; but it was not so, but another
month was appointed, when he was *clean*.
Christ commands members of age, to re-
ceive the *Sacrament*; but the *Apostle* forbids
it, unlessse they can *examine* themselves;
Which shall be obeyed? The latter, as the
true meaning of the former. Men must not
receive, that cannot *examine* themselves;
therefore they may be denied it, till another
Sacrament, that they can *examine* themselves.
Besides, in naturall *morall* commands, a mans
impotence in doing the duty, may not ex-
empt him from doing it, as well as he can;
as to pray, or hear, as well as he can; to love
God, &c. as well as he can: But in *positive*
commands, the thing commanded being a
priviledge as well as a duty, there are *quali-*
fications required, which being wanting,
they are to be *deferred*, rather than done
amisse. Yea, in the *Sacrament* it selfe, a
weaknesse of true knowledge, repentance, or
faith, does not exempt from receiving, (the
Ordinance

Ordinance being appointed for strength :) but grosse ignorance and profaness may exclude him out of the Church, and therefore from his priviledge and duty also (at present) of receiving. I may add, *Excommunication* it selfe does not totally deprive a the party of his *right* to Ordinances, nor exempt him from the duties of *praying, hearing, receiving, &c.* yet is he justly barred from the *use* of that right by the Church. We say the same of an ignorant and scandalous person; his right to the *Supper* wanting due qualifications, may be suspended; unlesse he have something more to say against it.

3. That he hath, thus : “ *Children are not to be admitted to the Sacraments, because they are not proper objects of Church-censures, in point of offending; but so are grown persons though never so ignorant.* This reduced into an argument, would be thus : “ *Those that are under Church-censures, have right to the Sacrament; but ignorant and scandalous are under Church-censures for their misdemeanours; therefore they have right to the Sacrament.* We can grant him the whole argument. They have a *right* to the Sacrament, being members; but we say, they are not to have the *use* of that right, remaining such. That’s the question, to which this saies nothing. The argument might better be inverted;
“ *Those*

Those that wil misdemean themselves at the Sacrament, ought by the Church to be suspended from it; but ignorant and scandalous will misdemean themselves: Ergo, they ought to be suspended, &c. He is little beholden to J. T. for his assistance. If they mean it of remote right, *jus adrem*, we grant they have it; if of the use of that right, they poorly beg the question. And it would be cleared, how they can say; 'Grown men being ignorant, are objects of Church-censures, for their misdemeanours. When he allowes, yea requires, the most ignorant to come to the Sacrament, as their duty; then can they not be censured for their ignorance (which he affirms hereafter;) and if they may, what censure is fitter than suspension; for they do not deserve excommunication, meerly for their ignorance, unless they be obstinate. In a word, Children are not therefore barred the Sacrament, because they are not lyable to Church-censures, but because they cannot examine themselves, nor improve that Ordinance for profit. And such are ignorant and scandalous; and so still the parity holds. But he addes.

4. 'The non-admission of Infants, &c. is the office of every single Minister, belonging to the right administring of the Ordinance. And that precept, Let a man examine

‘*examine, &c.* is sufficient to do it. But ex-
 ‘*clusion of ignorant, &c.* is an act of juris-
 ‘*diction, belonging (as they say) to the El-*
 ‘*ders.* What if we compose this controver-
 sic, thus: Supposing the exclusion of ignorant
 and scandalous, to be an act of jurisdiction
 in the Eldership, where one is established;
 yet it may be the office of a single Minister,
 belonging to the right administration of the
 Ordinance, where there is no Eldership. It
 is an act of prudence in him, not of jurisdic-
 tion, as judicious Mr. Blake largely and
 strongly proves, *Cov. seal. pag. 253. &c.*
 And look as it is not a censure or punish-
 ment to children or youths, that are not
 able to examine themselves, or discern the
 Lords body, but rather a kindnesse, to pre-
 vent a mischief: So say we, it is to the ig-
 norant and scandalous, who are as unable to
 examine, &c. as children. And this he
 grants, pag. 29. I confesse, if you will say,
 some are so grossly ignorant, that not capable
 at present to learn by publick teaching, you
 may have the liberty for me, to number them
 amongst Idiots, &c. and deal with them ac-
 cordingly. But he need not question whe-
 ther there be such, for too many such there
 are But he hath yet another.

5. ‘*The Ordinances are all to be used only*
 ‘*for edification.* But, say we, the ignorant
 and scandalous cannot receive the Sacrament,

in statu quo, to their edification, any more than children, &c. He will prove they can;

1. 'The ignorant, if the Minister speak of mans misery, redemption by Christ, &c.

'who can deny, but that they may receive

'instruction at this time. So may a youth of

nine or ten years old, yet not thought fit to

receive, till he hath some devotion; as he

cites and allowes out of *Aquinas*, pag. 30.

Religious
devotion.

J. Tim. p.

21.

Let but those we shut out stay, till they have

instruction and devotion, and we shall admit

them. The children of the *Jewes*, though

they were capable *literally*, to eat the *Pass-*

over at six or seven; yet were not admitted

till twelve years old, say the *Rabbines*; and

were first to be instructed in the *mystery* of it:

'When thy children shall ask thee, What

'mean you by this service, &c? *Exod.* 12.

26. &c. So much more here, when the *my-*

stery is far deeper, and the service more *spi-*

rituall, ought there to be, both instruction

and devotion. Every use of reason will not

serve, for that may be at eight or nine; but

when devotion also comes with it. 2. For the

scandalous to be admitted, he saies: 'This

'Sacrament is a sin-aggravating, heart-

'breaking Ordinance, (from learned Mr.

'Blake) let but a right application be made,

'what more effectuall to break his heart.

True; yet Mr. Blake will not allow the ig-

norant, or profanely scandalous, to come to

it;

it; because they either *cannot*, as the *ignorant*, or *will not*, as the *scandalous*, apply it so, as he requires, but rather *harden* by admission. See him, *Cov. Seal. pag. 230. 238.* But he saies: *'I say, this Ordinance is a means of edification and salvation, and therefore unto some likewise of conversion.* This is also in question, and therefore must not be begged: Mr. *Blake*, who holds, it may tend to work *regeneration* in some, yet makes it *most improbable*, if not *impossible*, that the persons excepted should finde it so to them. But he will prove it from the saying of the *London Divins*, whence he argues thus: *'If the Lord hath appointed all his Ordinances for the edification of the whole Church, and there be some unregenerate in the Church; then is the Sacrament appointed for some unregenerate mens conversion; otherwise they cannot at all be edified unto salvation.* This consequence is denied, the arguing is *fallacious*: For, though all the *Ordinances* be appointed for *edification*, yet not all for *conversion* of every particular man. Those *Divines* understood it *respectively* to the whole Church; some for *instruction* and *conversion*, as the *Word*; some for *confirmation* of grace begun, as the *Sacrament*; all for *edification*, but not to all alike. His second argument is like the former: *'Actual receiving of the Sacrament,*

is a solemn means of application of the Covenant to a mans self, according to his estate; of salvation, if he believe and repent, & Contrà. Ergo, The ignorant and scandalous may receive it. This consequence is again denied; for if this be good, why are not youths admitted; yea, why are heathens and excommunicate persons excluded from so solemn means of their conversion? They have knowledge sufficient, and more likely to apply it, than ignorant and scandalous; but are excluded, not because they wanted right, but had forfeited the use of that right to the Church. At last he confutes himselfe, and his own arguments; for thus he saies: *I conceive, that a forbearance sometimes (of the Sacrament) may be piously advised, upon the account of prudence and the solemnity of the Ordinance, to do more good by it; but this will not come up to a necessity.* Now this confutes his prime argument, from the command of God, which makes it a duty for such to receive; and then this rule comes in, which can never be taken off: *That, mans impotency in the manner, must not make void Gods authority in the substance, p. 28.* Who may then take upon him to advise such to forbear their duty, and put them upon sinning? But of this, more again anon.

Sect. 6.

He now comes to state the question, from
M the

the premises in the former Sections; *'The result of all is this, That there is no person of discretion within the Church, can be debarred any publick Ordinance, (as the Sacrament) before he be turned out of the Church. But 1. Youths under sixteen, have discretion, and yet in the prudence of the Church, were not admitted to the Sacrament; which is a negative suspension. 2. He seemed afore to require in such, not only discretion, but devotion. 3. Our ignorant ones (we say) want discretion at the years of discretion, as Mr. Blake sayes, pag. 230. and our scandalous ones sometimes want discretion, and alwaies devotion; ergo, to be debarred. His argument is like the former; 'Every Church member, in statu quo, is in Christ, is in communion, (the Sacrament being a token of communion;) Ergo, his right is made good to it. The first right to every member, in statu quo, is good; but not the second, which is the use of that right, till he be qualified for it, as was said above.*

See his

Sett. 7.

Rejoynd. Here he inclines to them, *'who think, that those that are excommunicated, de jure, (that, is justly excommunicable) though not de facto, whose scandall and impenitence is evident to the Church, may be dealt with, as with such as are de facto excommu-*

P. 21.

J. Timf. p.

16. calls it,

That knack

of Excom-

municable.

‘excommunicated, when it may be like to do
 ‘good. But 1. If he grants this, he yields sus-
 pension; for it is not yet excommunication, ^{brought}
 till the sentence be legally denounced.
 2. Why may not a Minister alone, in pru-
 dence, deal so with an ignorant, and known
 scandalous person, for his greater good?
 3. There can be no necessity to dispense with
 a command of God, if they be bound to re-
 ceive, till they be turned out of the Church,
 (as he said afore) there can be no pinch to
 put a Minister upon it: All must come, till
 they be, *de facto*, excommunicated; which
 he proves thus.

1. From 1 Cor. 5. Not to keep company; p. 38. He
 and 2 Theff. 3. 14. which speak of, or im-
 ply a sentence of judgment passed upon the
 offenders. But he overthrowes or weakens ^{this text}
 these Texts, for excommunication; by ma- ^{to prove ex-}
 king a question, whether that judging in ^{communication: against}
 those Texts, be *authoritative* or *privative* ^{Erastus.}
 only: If the latter, ‘they will not reach to the
 ‘Sacrament. And thus he scruples again,
 pag. 90. &c.

2. ‘It seemes not reasonable, that a penalty
 ‘should be inflicted on a person, before a
 ‘judgment. But, that suspension which we
 plead for, is no punishment, nor juridicall
 act, but an act of prudence in a single Mini-
 ster; not a punishment, because it is for the
 advantage of him that is denyed it, not be-
 ing

ing able to improve it for his benefit, but may be *hurtfull* to him; as poyson, or raw fruit, denied by a *Mother* to her child. Not a *juridicall* act, for it is done by one *Minister* in *prudence*; and *jurisdiction* is not allowed to one *Officer*. See *Mr. Blake Cov. seal. pag. 253. 257.*

3. *Because the inconveniences may be many and dangerous, if such power be allowed a Minister.* So there may be, if it be placed elsewhere, by the *corruption* of men. A *Mother* may have power to deny her childe *raw* fruit; allow this, and a *step-mother* may deny the childe *bread*: yet the power must not be *denied* to a *Mother*. So, its supposed the *Minister* is *prudent* and *just*, and will do nothing, but where he sees cause to detain the *Sacrament* from a man. It was the judgment of *Beza* and some others, *That if a Minister with his own eyes, saw a man do something, that deserved exclusion from the Supper; yet he might not authoritatively prohibit him, till convened, convicted, and lawfully condemned.* Wherein, I think, he went too far; for, suppose he saw him *drunk* ore night, or that morning, the *Sacrament* was to be delivered; would they admit such a man to it, whose offence is 1. *notorious*, 2. *open*, 3. *actuell*? wherein he *allows* the *Church* to deal with him, as one *excommunicated*, pag. 40. Un-

lesse

lesse Beza's words be taken of *authoritative* exclusion; a Minister cannot *juridically* do it, but in a *prudentiall* way, he may refuse to give it: which our *Author* yields.

4. 'Because exclusion from the Sacrament is not to be allowed by any means, but upon the account of discipline. Which he seconds by the judgment of Mr. Gears: 'To exclude from the Lords Supper is an ecclesiasticall punishment, and supposes a censure. But both these are by us denied: Suspension is a prudentiall act, and no juridicall censure in the Minister, and therefore is no punishment to the offender, but an advantage, as Mr. Blae speaks. Hear what himselfe saies, pag. 51. 'That cannot be in way of punishment, that is to preserve a person from that which is noxious, and can be no waies any good unto him. But, say we, A Sacrament cannot but be noxious to an ignorant and scandalous person. Indeed, if it was denied to a person, fit and worthy, by Gospel-rule; it were to him a punishment, and an injury, because it is the denyall of a priviledge, much for his benefit; yea, though it was done by an ecclesiasticall censure. But being denied only in a way of prudence, to preserve the person from that which is noxious, it is no injury or Punishment, but a favour; because though it be his priviledge, in regard of his first right, yet not in regard

of the use of that right, he being not qualified for the enjoyment of it, as was said above.

Sett. 8.

That there is a distinction to be put, between *Discipline* and *Worship*, is easily granted: Exercise of the *Keyes* is one thing, and use of *Ordinances*, as acts of *Worship*, is another. But the question is, whether discipline may not be exercised in matters of worship; that is, whether a man offending in worship, may not be censured or suspended; particularly, whether an ignorant and scandalous person, offering to come to the *Sacrament*, may not be refused by the *Church* officers, one or more? And this no man (but an *Erastian*) will or can deny: but whether by suspension, as some, or by excommunication, as others, is another question; as also, whether by an *Eldership*, or by a single *Minister*, in case there be no discipline settled. But how does he apply that his distinction? He tells us; 'There are two extreems concerning free admission to the *Lords Supper*: on the one hand, such who are too large, as the *Erastians*; on the other, such as are too strict against it, as *Independents*, and such like. There are some (saies he) that plead for free admission, not only in regard of worship, but of discipline also: others that plead against it, not only in point of discipline,

'pline, but of worship also? What means he
 by this? If he should apply the distinction
 right, he must mean, that some would have
 no discipline in worship at all, that is, no
 government in the Church at all, as the
Erastians. Others, that plead for discipline
 in worship; that persons unfit for such a wor-
 ship, be kept away from that worship. But
 then himselfe will fall under one of the ex-
 tremes, for he allowes discipline in worship,
 viz. excommunication of the scandalous
 from the Sacrament; yet he would fain be in
 the middle. But I suppose he is in the first ex-
 tremum, of those that are too large in their ad-
 mission of all. The *Erastians* and he agree
 in this, that all are promiscuously to be ad-
 mitted to the Sacrament; only they differ
 in this, that they deny any discipline in the
 Church; he denyes any discipline to be in the
 Ordinance of the Supper; no suspension or
 exclusion from it, till they be excommuni-
 cated. For thus he saies; 'I do assert, that Pag. 47.
 'there is no Scripture for the exclusion
 'of any from this Sacrament, without dis-
 'cipline, &c. but that the receiving thereof
 'is as free and universall to all members, as
 'other parts of Church-communion. Now
 this (say we) is one extremum. The other is
 of those that say; 'The Sacrament requires
 'truth of grace in the receivers: unlesse a
 'man be regenerate on his own part, he is for-
 'bidden

‘bidden to come, and consequently, unlesse
 ‘upon tryall and examination, there be some
 ‘evidence he is visibly such, on the Churches
 ‘part, he must not be admitted. Then the
 middle is (not his, but) of those, that ad-
 mit all such as are not visibly ignorant and
 scandalous, whether they be regenerate re-
 ally or no; and exclude only those that are
 ignorant and scandalous. Let him call this
 exclusion an act of discipline, or an act of
 prudence, as he pleases. But it seemes he
 means by worship, an advancing the Sacra-
 ment above other Ordinances; ‘That those
 ‘who have right to all other Ordinances of
 ‘worship, as Baptized members, are denied to
 have any right to the Sacrament. But him-
 selfe cannot deny, but some that have a first
 right to all Ordinances, have not yet the
 use of that right, as children, &c. If this be
 an advancing of the Sacrament, himselfe is
 guilty of it. But all the advancement that
 we make of the Sacrament, is of Christs
 own making; requiring more qualifications
 to one Ordinance than another. For in-
 stance, as afore; An heathen hath liberty to
 hear the Word, but hath no right to Bap-
 tisme, without conversion, and profession of
 faith. Our children and youths have a right
 to this Sacrament, but not to enjoy it, till
 they have knowledge, faith, repentance.

But (saies he) ‘The same qualifications
 ‘are

are required to effectuall prayer, and other parts of worship; and the want hereof puts no bar to them, &c. This is a mistake; the same qualifications are not required to all parts of worship, in respect to admission to them, as was instanced above very now. And though we approve not of those arguments of some, by him produced, pag. 49. The Sacrament is appointed only for the regenerate, &c. Yet we say, the arguments for exclusion of some from the Sacrament, are to be taken from the nature of the Sacrament, as distinct from other parts of worship; Then (saies he) must they be excluded, if there were no discipline. True, we affirm the ignorant and scandalous should be excluded, if there were no discipline, and that by the Minister alone, if there be no Eldership; not as an act of vindictive or distributive justice, but as an act of prudentiall care, and favour to the unworthy. His illustration will serve us very well; A godly Father shuts his stubborn Son from prayers, or from his table; but does not turn him out of doores. So does the wise and prudent Minister, exclude the ignorant and scandalous from the Table of the Lord, not out of the Church. It is not, because the comming to prayers by the Son, or their comming to the Table, is not their duty and priviledge; but because they cannot improve their right to their own profit. The
Scrip-

Scripture therefore does not leave every man free, in the use of this Ordinance, as in others, 'untill he be legally deprived of the same by a juridicall censure; as he affirms.

¶ ag. 51.

That the debarring of some from the Sacrament, is an act of the power of order, belonging to the Minister singly, (at least in a case of necessity, when there is no discipline settled) is not the opinion of the Schoolmen only, but of many judicious Presbyterian Divines, who see cause to recall that principle of former times, 'That it was an act only of an Eldership; and their reasons are very strong: See Mr. Blake, *ubi supra*. And this may be added, for further satisfaction in the question; That if excommunication be an act of a Presbytery, as being a weighty businessse, to cast a man out of the Church unto Satan, and not fit to be left to the will of one single man; yet suspension, being only a withholding of the Sacrament in his own Church, from an ignorant and scandalous person, in a way of a lesse, it not being fit to use the utmost remedy at first; and in a way of preparation to excommunication, if the person continue obstinate; may reasonably be entrusted with every Minister in his own Congregation. The Schoolmen indeed went upon an higher, but false ground; viz. Christs corporall presence in the Sacrament, and so rais'd this Ordinance above others:

But

But yet they had other arguments, to place *suspension* in a *Minister*, besides that; as appears by *Suarez* and others, who dispute the point. See *Mr. Blake*, pag. 249.

Sect. 9.

His two questions here propounded, as the substance of the controversy, about *free admission*, will easily be resolved by those, who hold *exclusion* from the Sacrament, to be a *prudential* act, belonging to every Minister, in the right administration of this Ordinance. 1. For it hath been made appear, that persons rightly *imprivedged*, and actually *possessed* of other parts of Church-communion, being *baptized members*, &c. may be *suspended*, not from their *first right*, (which perhaps remains to one *excommunicated*) but from the *use* of that right, for their want of *qualifications*, suitable to the enjoyment of it. And then for the second question, it is *mistated*; it should not be, Whether there be any *juridicall* censure of *suspension* to be proved from Scripture; but, Whether there be a *prudential* way of *suspension*, distinct from *excommunication*. Himselfe saies, 'In a *prudential* way of *advice*, something may be granted and wished, but not as necessary. But what means he by *necessary*? that a *Minister* may *advise* a *scandalous* or *ignorant* person to forbear *comming*, but not *exclude* him if he venter

to

to come? If so he mean, we say, It is *necessary* for a *Minister* to keep him away, or deny him the Sacrament, in such a case, as a *necessary duty* of his office, in the *right administration* of that Ordinance: as it is *necessary* for him *doctrinally*, to rebuke and bind impenitent sinners. And if he have any thing to say against this, we shall try it.

Sett. 10.

The over-rigid *exaction* of some, in the *admission* of members to *Church* communion, and to this Sacrament in particular, hath been, is, and will be, the ground of *division* to the Church but a discreet *prudentiall* separation of the *ignorant* and *scandalous* from this Ordinance, can be no just ground of *separation* at all; unlesse to them that are such: and I know not, whether to *such*; for they will confesse, if *seriously* put to it, that all should not *promiscuously* be admitted; particularly, not the *ignorant* and *scandalous*. And making *suspension* only an act of *prudentiall office-care*, as we do, will enervate the force of all his arguments here repeated, from his premises, which conclude only against *juridicall suspension*. Yet, we shall briefly consider their strength.

1. That place, 1 Cor. 11. will afford this argument against the comming of those *unworthy persons* to the Sacrament: *Those that cannot examinethemselves, ought not*

' to come to the Sacrament, and consequently,
 ' if known to be such, it belongs to the right
 ' administration of that Ordinance, that the
 ' Minister keep them away. 2. Let the Cove-
 ' nant (as he desireth) be laid down in that
 ' latitude, which Scripture allowes ; yet the
 Seal must not necessarily be as large as the
 Covenant. Himselfe hath distinguished be-
 tween the *right*, and the *use* of that right ;
 they are not both of one extent. So do we
 also, of right to the Covenant, and right to
 the seal ; many have right to the *first*, which
 yet have not actuall right to the *second*, as
 was proved above. 3. ' Let the Sacraments be
 ' look'd upon, as instituted for the visible
 ' Church, *unregenerate* as well as *regenerate*,
 ' and the rest. Yet being *priviledges*, they re-
 quire *qualifications* to make men capable of
 the use of them ; particularly the *Sacra-*
ments, both of them, presuppose *conversion*,
 and are not ordinarily *converting*, but *con-*
firming Ordinances : Yet, because there is
 a double *conversion*, one of an *Heathen*, to
 accept of the *Christian* faith ; another of an
unregenerate Christian, to true and reall
 faith ; This latter is not the *rule* of the
 Church, and therefore *unregenerate* in the
 second sense, are capable of Sacraments. The
 former *conversion* is required to both the
 Sacraments. An *Heathen* may not be ad-
 mitted to the *seal* of baptism, till he be con-
 verted ;

verted; and a regenerate person may be so ill qualified, by being scandalous, that he may be debarred from his privilege of the other Sacrament, for a time. But he saies: *'The Sacrament is no converting Ordinance to the Heathen, (nor confirming) because it is no Ordinance for them at all, but for the Church.* This hath been spoken to, above. It may be said, the Sacraments, as the Word it selfe, are more or lesse remotely, Ordinances appointed for the Heathen; the Word, for their conversion; the Sacraments, for their confirmation. But if we speak of conversion to the Christian faith, I see not but the Sacrament, with the Word and Prayer, (as he saies) may be a converting Ordinance to an Heathen, (as well as of reall conversion to a Christian) if admitted to see and hear it, though not to receive it. If we speak of conversion or regeneration in the second sense, the Sacrament is no more (ordinarily) a converting Ordinance to a Christian, than to an Heathen; and when conversion happens at the Sacrament, it belongs rather to the Word it selfe. How the Sacrament is a means of edification, see afore. True it is, an Heathen hath no right to either Sacrament, till he be converted to the faith: but the same may be said of a Christian; he is supposed to be converted, either as an Heathen, turned to the faith by

See Mr.
Sanders
Antidia-
trib. p. 73.

by the Word; or, in his Parents, supposed a Christian in contradistinction to an *Heathen*: Whence I would propound this argument; *That Ordinance which presupposes conversion, is no converting Ordinance: But the Lords Supper presupposes conversion in an Heathen, for it supposes baptisme, to which conversion is presupposed: Ergo, It is no converting Ordinance.* If it be said, They mean it of conversion in the second sense, for regeneration real; which may be, and hath been, wrought at the Supper; I shall (besides what I newly said) add no more but this; That this conversion is no rule for administration of Church-Ordinances, as being secret, and known to God only.

But he pleads the testimony of Mr. Blake, to prove it a converting Ordinance. Let Mr. Blake himselfe give us his own sense, *Cov. seal. pag. 211.* *Though the Lords Supper (as an appendant to the Word) may serve to bring up those of a Covenant Interest, to the termes of the Covenant, may work a man of profession of faith, to faith saving and justifying; yet there must be somewhat more to give actuall admission unto it: 1. That the persons in question, have their first right to it. 2. That they be in a capacity to improve it, for their benefit; with these cautions, and not else, I am for generall admission.* And herein I do fully agree with him. But I approve

prove not of their *opinion*; who deny an *unregenerate* man to be capable of this Ordinance, and that such are not *bound* to receive it, as their *debt* and *duty*; yet granting it their *debt*, it follows not, that upon some *misdemeanors*, they may not be debarred it as a *privilege*. He that is *excommunicate*, owes a *duty* still, to receive it as well as others; yet not *bound* to receive it, whilst he is under *censure* for his obstinacy, as hath been said above. Mr. *Blake* is far enough from this *Authors* judgment, and tells us, 'He had thoughts to answer his Scriptures and reasons, so much applauded, and so * It should be, strangely bot-tomed, as in the Er-rata it is noted. 'strongly * bottomed, (in some mens judgments, not his own) but that he saw a learned piece fitted for the Press, which he doubts not, may both satisfy the Adversary and the Reader, pag. 247. f. ubi supra. But that piece not being yet out, hath given me a liberty to undertake this work.

For *Judas*, its no matter whether he was at the *Supper* or no; he was at the *Passover*: If he was, he was not yet openly scandalous, nor detected; only, if he was at the *Sacrament*, (which is a great contest) it may serve something against them, who admit of none but *regenerate*; and so let it passe. His arguments against them that so hold, pag. 61. &c. are good and constringent, in my judgment, and we shall have occasion to make use of them hereafter; the sum of them is

is this, 'Their opinion perplexes the doubt-
'full Christian (though regenerate) in re-
'ceiving, and the carefullest Minister in ad-
'ministring; because neither of them can act
'in faith, and so a sin to both.

Sect. II.

His second *Question* here again propounded, is answered, by denying *suspension* to be a *juridicall* act, but only *prudentiall*, belonging to the *Ministers* office, in a right administration of this Ordinance. It may better be called *non-communication*, than (as usually) the *lesser excommunication*. His three arguments then, are (as to us) beside the *Question*. Suppose there be no *juridicall* suspension, (without an *Eldership* at least) yet there may be a *prudentiall* exclusion of ignorant and scandalous persons by a Minister, which may be called *Suspension*. Against this his arguments do not fight. We shall briefly consider them.

1. The first argument is from *Matth. 18. 15. &c.* 'Christ hath prescribed no other
'parts or order in discipline, than admonition
'and excommunication; Ergo, there is no
'such thing as suspension. This is spoken of the Church, or Officers of the Church; they have but these two parts of discipline; but a single Minister that cannot excommunicate, may excommunication (if I may so say) or non-communication the unworthy, as a lesser remedy, or a preparation to the censure of the Elder-

Animadversions on Mr. Humphry

ship. But if it may be proved by consequence from the Apostles doctrine, to be lawfull and rationall, it may suffice: And that I suppose we have done afore. * Those that cannot examine themselves, ought not to come; and consequently the Minister may, knowing it, deny it to them, as like to be noxious to them. 2. I add; * Reason and prudence may speak something for it. The Church must not use the last remedy of cutting quite off a member; till lesser means prove ineffectuall. I shall not need to apply it. 3. * The difference of offences is also considerable; some may deserve present cutting off, as the case of the Incestuous shewes; some deserve only the restraint of some priviledge, to shame and humble the person. A child may be shut from the Table, and not deserve to be turned out of doors, or disinherited. If denyall of familiar eating, or companying together in civill affairs, may serve to shame a man, 2 Thess. 3. 14. how much more refusing society in Religious eating at the Supper of the Lord.

2. The next is founded on *Marth. 16. 19.* Where sins are not bound or retained, there is no Church-censure; but in excommunication from the Sacrament, is no binding of sins, but is excommunication only; Ergo. To the Major, I say, it proceeds upon a false supposition, that sins are not bound; but by a Church censure, or a juridical act, when as there is a doctrinal binding

binding of sins, in preaching of the Word. To the *Minor*, I say; 1. There is, I suppose, a *prudentiall* binding of sins in *suspension*, as well as there is in *preaching* of the Word; the sinner is bound with *lesser cords* here, with greater in *excommunication*. 2. This *suspension* by a *Minister* is not *juridicall*; but *suspension* (if any such thing may be) by an *Eldership*, may passe for a *juridicall* censure.

3. The last argument is this: *Where the Scripture speaks of exclusion in point of discipline, it speaks in generall of exclusion from the Church, and all society in generall.* This hinders not, but that there may be a *prudentiall* exclusion from this Ordinance, though not as an act of *discipline*. And this is the more *probably* to be allowed, because not only our *Author* allowes and *advises* it, in some cases, as we heard; but also the *examples* of the *primitive Church*, do perswade us to believe it was *Apostolicall*, at least by consequence; they had their *suspensions* in severall degrees, in regard of *Places*, and in regard of *Ordinances*, as is well known; though perhaps in time they grew *too rigid*, (as our times are *too loose*) and so abused that allowance. *Sect. 12.*

The Scriptures, produced by others for *juridicall* suspension, I shall not undertake to defend; pleading only for *prudential* suspension. And in that sense, at least some of them, will conclude for it. I shall instance in a few.

First, that, *Matth. 7. 6.* 'Cast not holy things
 'to dogs, &c. is good for prudential suspen-
 sion, though the words are not spoken ex-
 pressly, with respect to the Sacrament; but, as
 See p. 75. f. Mr. Blake, well, 'They are an exhortation
 'to an holy prudentiall circumspection, in the
 'dispensation of holy things in generall; and
 'though the Sacrament be not solely inten-
 'ded, yst it is not wholly excluded, being of
 'the number of those holy things, about
 'which there should be all Christian pru-
 'dence. If then ignorant and scandalous be
 in any sense dogs and swine, these holy
 things ought not to be given to them; for
 they are like to trample them under their
 feet, though they do not rent and tear us,
 except we deny them to them. The next is,
 1 Cor. 10. 21. 'You cannot partake of the
 'Lords Table, and the Table of Devils. The
 sense he makes to be this: The Apostle does
 not say, 'Ye ought not to partake of the
 'Lords Table, because ye partake of the Ta-
 'ble of Devils; but, you ought not to partake
 'of the Table of Devils, because ye partake
 'of the Lords Table. Ergo, (saies he) Those
 Corinthians, though scandalous, were admitted
 to the Sacrament. Suppose they were so, (for
 they did actually partake of both) the que-
 stion is, Whether they were not sinfully ad-
 mitted; was it not unlawfull and scandalous
 to partake of both? Should the Officers or
 Minister, knowing this, suffer them to come?

They could
 not in
 point of
 communion
 be of both;
 you must
 either for-
 bear the
 one or the

other. J.
Timf. on
this Text

If not, there's our suspension upon his personall unworthinesse. As if one now, should be known to go frequently to the Masse, and should offer to come to our Sacrament, should he not be denied it? Yes, he will say, he should be excommunicated. But what if there be no discipline to eject him, should not a Minister prudentially refuse him? I think he ought. Another place is, 1 Cor. 5. 11. *With such an one, no not to eat.* In this Text he seemes to prevaricate; bringing arguments on both sides; first, that its meant of civill familiarity and eating; then, that its meant of the Sacrament; and concludes doubtfully. *'If judging, there, be an Ecclesi-* pag. 91.
'asticall censure, then its excommunication.
'If a judgment of private discretion, then is
'makes nothing for suspension, nor excom-
'munication neither. And so we are as wise
as we were. But what if we make use of it, to
prove a prudentiall exclusion? 'If we must
'avoid such a person at our own Table, then
'much more at the Lords Table. Its true,
this consequence is not good, with respect to
private Christians, for the reasons by him
given; but it seemes to be valid, for the Mi-
nisters prudentiall exclusion. 'If he may not
'admit such a man to his own Table, much
'lesse, having power in his hand, may he ad-
'mit him to the Lords Table. But such
power hath been proved and granted, to be-
long to the Ministers office.

I shall add but one place more, 2 *Theff.* 3. 14. whereupon he thus confesses ingenuously; *‘If I were to chuse out an argument to prove suspension, I would pick out this chiefly, and argue thus: Here is a noting of a person to this end, that he may be ashamed, which is probably a Church censure; but this censure is not excommunication, because this person is to be accounted as a Brother, the excommunicate as an Heathen. Ergo, It is only suspension. But this sense he utterly renounces, and understands it only of civill familiarity, and so no censure. But we have argued otherwise for prudentiall suspension, thus: ‘If refusall of civill familiarity may humble a wicked person, much more will refusall of religious familiarity at the Sacrament, help to humble him: Especially being done by him that hath power.*

Seet. 13.

He now comes to dispute against prudentiall suspension from the Sacrament, upon parity of reason, (as afore) from refusing of Infants, distracted, &c. and saies; *‘It is too insufficient, to build a businesse of so much practicall weight. His reasons are these:*

1. *‘A regenerate person that can examine himselfe, &c. yet may be scandalous, and for that deserve exclusion. It is not then, because the Apostle commands a man to examine himselfe, &c. that such a person is excluded, &c. True, the ignorant only*

is to be kept away by this Text; but does it therefore follow, that there is no other Text to exclude the scandalous? Mr. Blake finds others for prudential grounds: as, "Give not holy things to dogs. Let all things be done to edification. And himself saies, p. 105. f. The Ordinances of God, (the as exclusion from the Sacrament is one) are to be used only to edification, and not destruction. But I inter:

1. Ignorant and scandalous, in state quo, cannot use the Sacrament to edification.
2. Suspension is more for their edification, than receiving, as we shall hear anon: Ergo. And I add, it is a question, whether the Apostle would have every scandalous person, to be presently cut off by excommunication, and cast out of the Church, Ergo. Whiles he is under admonition, it seemes reasonable, that he be suspended, to shame and amend him, without that dreadfull censure. And their incapacity to improve the Ordinance for their benefit, Mr. Blake makes a sufficient ground to exclude them both, in a prudential way.

2. The same grace is required to make a man accepted of God, in one part of worship as in another, &c. This was partly spoken to before; and I now add, Though this be true, in regard of acceptation with God, the same grace of knowledge, faith, &c. is required; yet this is not true, in regard of a persons admission to the Ordinances, by the

Church. And though the *Ordinances* be alike and *equally holy*, and none to be preferred before another; yet the *requisites* to one, are more than to another. *e. g.* More is required to *Baptisme*, than to the *hearing* of the Word; an *Heathen* may come to this, but not to *Baptism*, till he be converted: More to the other *Sacrament*, than to *Baptisme*, as was said above. And this will breed no *superstition*.

3. To the third, I say, *Pastours* do not content themselves to keep men from the *Sacrament*; but would, (if they had a *Presbytery*) upon *obstinacy*, proceed to *excommunication*; and do *exhort* their people, to avoid *familiarity* with such, to make them ashamed; which is a *duty* concerning all *Christians*, where no *discipline* is, before any *censure* upon the person. *Have no fellowship with such, but reprove them rather, even really, by abstaining from their company.* And if so, may not the *Minister* also suspend him from *religious society* at the *Supper*, to shame him the more? Neither is this *a means of their own to convert sinners, and so cannot expect a blessing*: but we think, it is an *Ordinance* of God, not in a *juridicall* way, but in a *prudentiall*; (as avoiding *civil society* also is) and may, by Gods *blessing*, bring men to *repentance*. But he asks a question: *What are the fruits of those, that have kept their whole Congregations from*

'is for many years together? Are their people bet-
 'ter? does it not rather serve to breed indignation
 'to themselves, make suspension sleighted, the
 'Sacrament it selfe to be neglected? Truly, this
 cannot be denied; when a Minister will non-
 communion, that is, almost excommunicate his
 whole Parish at once, and fall to gathering of a
 Church out of Churches, or in a Church, lay-
 ing by the rest, as members, &c. But is
 there not a mean between his way and theirs,
 admitting all, and, excluding all? viz. To ex-
 clude only the ignorant and scandalous, and ad-
 mit those that are knowing, and of honest con-
 versation. Might not a man ask him the like
 question: 'Those that have these many years ad-
 'mitted all promiscuously, are their people any
 'better? are they not as ignorant and profane as
 'ever? Do not the ignorant content themselves
 'with their ignorance, and are not the profane
 'hardned in their courses, being admitted to
 'society with the best Christians, in the highest
 'Ordinance of communion? And how can they
 ever hope for a Reformation, in this want of
 discipline? They also rest contented in their
 admission of all, to all Gods services, without
 any discipline, without proceeding unto cen-
 sure, nor can they censure any, nor (for ought
 appears) desire to set up a discipline, to make
 way for censure, to make them ashamed.
 Thus their complaint of their adversaries,
 falls more justly on themselves, and how they
 will answer it, I know not. His advise is, (not
 very

very prudent) pag. 106. f. *'To forbear suspension, till they can use it to edification. But sure, that is not the way to Reformation; if we on the one side, must forbear suspension; and they on the other, forbear excommunication; what can be hoped for, but grosse profaneness and wickedness, to the finall destruction of our Church? Suspension, if prudentially managed, is better than no measures at all: better have a twig in the family, than no rod at all. Let him consider, whether it be not better, and more for edification, to suspend some unworthy ones, in a Pastorall prudentiall way, than to admit all, till excommunication is settled? What if discipline be never settled, how shal we hope to reform our Churches? We must therefore either reform (as we can) in a prudentiall way, (which sometimes he advises and wishes); or else tolerate all kinde of wicked and ignorant persons, to the scandall of Religion; or else break all into pieces, by multitude of separations and schismes, (which we see done) upon this pretence especially; 'The mixture and impurity of our Ordinances and Churches. If suspension hinder us from the Ordinance of excommunication, (as he saies); promiscuous admission of all, will much more hinder it, as implying no need or care of Reformation, and consequently no need of discipline at all.*

Sett. 14.

What ever his intention was, in writing of his

his *book*, the event proves to the great hurt of the *Ministers*, and of the *whole Church*; while he by all his *strength labours* to prove, that the *ignorant and scandalous*, may, and must be admitted, it being their *necessary duty* to receive; he hath *strengthened and hardened* them, (and others of *proud spirits*) to resist the way of *examination*, which, in the case we stand in at present, is the only way of *reformation* of our *parishes*; and have driven the *better sort* of our people into *separation*, for the *impurity* of the Ordinance at home. It will be little support to a *Ministers heart*, in admission of all, that there is a *possibility* of the *benefiting* of some. Mr. *Blake* (to whom he would be like) supposes it *possible* for some *unregenerate* ones, to get *benefit* by the *Sacrament*; but yet resolves, *grossly ignorant*, and *profanely scandalous*, to be in no *possibility* to improve it to their profit. And though he differ from *Erastus* in point of *excommunication*, yet he agrees with him in *promiscuous admission*; and whereas he supposes, that his *semi-Erastian free admission*, would be found to stand better with the *Churches peace*; than an *indisciplinary suspension*: The event hath shewed the contrary; his way indeed keeps *peace* amongst the *ignorant and profane*, but causes the *better sort* to *separate* and make *divisions*. Had he said, his *free admission* may stand better, or as well, with the *Churches peace*, as the other *rigid way* of excluding all, whom they account *unregenerate*,

regenerate, it had been a doubtfull case, seeing both wayes have broken the Churches peace; and whether most, is hard to resolve.

Sect. 15.

He is now upon his condescensions, to mollifie the rigidnesse, or rather the loosnesse of his way.

See his
Rejoynd.
p. 37. &
84.

He takes it to be lawfull, for a man that is obliged, and hath a right to an Ordinance, to forbear the same, upon a just occasion, as upon pious ends, regarding preparation. And thereupon, that a Minister finding some ignorant and scandalous, may proceed, besides rebuking them sharply, to advise them to forbear the Ordinance, in prudence, to prepare them better the next Sacrament. But if the command be peremptory, and no impotence of man can dispense with the command of God, as he asserted above; then may not they forbear receiving, nor may the Minister advise them to forbear, no not in prudence, to be better prepared the next Sacrament. Hear what he saies of the Receivers, pag. 123. f. 'They are bound to receiving, though they be such as Judas was, that is, at least unregenerate, if not scandalous also. And for the Admitters: 'We must take heed what we presse upon any, lest we presse them only to the omission of their duty; pag. 128. f. This were to presse them to iniquity; for the avoiding of partiall, to run into totall disobedience, pag. 129. Nay, to advise such to forbear, were to hinder his present instruction, and perhaps conversion by the Sacrament, if

if it be (as he saies it is) a converting Ordinance. He therefore cautions against this concession, 'That his principles suffer not. But if the The four- Sacrament do both teach the ignorant, and dation I convince the scandalous of sin, as he said stand upon, above; why should he not hold to his old is duty, principles, of promiscuous admision, without must needs be a sure any such condescension; viz. upon the command bottom, be- of God, and point of duty; and advise no Mini- cause mans ster to advise men to the neglect of their duty; impotency or iniquity and yet saies, 'No lesse can be denyed to belong to cannot 'the Minister, in point of prudence only, pag. 113. evacuate Gods au- If there be not that morall probability of edifica- thority. tion, unto the scandalous and ignorant, as upon P. 137. their further instruction and preparation, (as he here confesses there is not) and there be many very probable mischiefs on the other side by receiving; as, danger of hardening, of eating and drinking his own damnation, profanation of the Ordinance; scandall of the good, of Religion, and the whole Church; encouraging the bad, &c. Sure there will be a necessity on his own part, not to come; and on the Ministers part, for his exclusion, if he do come; though not in a juridicall, but a prudentiall way.

As for his free conceits; 'Of the Churches 'Magnale, pag. 114. the keeping up of some 'solemn times, for shristing or addresing 'their souls to God, in a peculiar manner, 'above other times: As it was a taking upon them to be wiser than the primitive Aposto-
licall

licall times, who brake bread every week, and sometimes daily, (as here he grants.) So the fruits thereof made it appear, that their wisdom was no better than folly, in the worship of God. For 1. 'This brought in a difference of preparation, in the same worship. 2. A superstitious distinction of times, by the solemnity of that worship. 3. A neglect of the Sacrament at other times; whereas if it be their duty to receive, they sin in not receiving, as oft as it is administered. 4. It induced that great preferment and reverence of this Ordinance (which he above complained of) amongst Papists and some others.

Sect. 16.

In the next place, he can condescend, that an excommunicate person may be present at some Ordinances, though he was ejected out of all Church communion, by using a distinction of exclusion, Real or Relative; 'He is not (he saies) really cast out, so that he cannot by any means partake of the Ordinances: but Relatively, which is the exclusion of a man from his relation to a thing, or his right of privilege in it. But this is something obscure; he might have said more plainly, as after he does: 'An excommunicate person may be present at Ordinances, not as a member, as afore; but as an hearer, may be present at some of them; as at hearing of the Word, and prayers, to bring him in. Now an excommu-

nicate

nicate person is but as an *Heathen*, not worse than an *Heathen*: He is by that *censure* *dis-membered*, and so hath lost his *priviledge* of *Ordinances* as a *member*, but may be present as an *Heathen*; the rather, because those are *converting* *Ordinances*. And if the *Sacrament* be a *converting* *Ordinance*, as he asserts; it may seem *reasonable*, that both the *Heathen* and the *excommunicate* person, should be admitted to see and hear it, though not to receive it as a *member*. And this (we say) is one difference, between our *prudential* *suspension* and *excommunication*; that the party *suspended* from the *Sacrament*, is yet a *member* to the rest; but an *excommunicate*, is a *member* unto none, but as an *Heathen*.

But he finds a double charge objected to him, and that in both *extreams*, that he is too loose, and yet too severe. For the first, too loose; because he admits every *intelligent member* to the *Sacrament* before *censure*; which he wipes off, by his asserting *excommunication*. But this frees him not from *loosnesse*, as the case now stands with us, who have no discipline, none to exercise *excommunication*; nor know we when we shall. And therefore he is too loose, in admitting the *ignorant* and *scandalous*, to the *scandall* of good, and to producing of *Schisms*, &c. and allowing only an *advice*, but no power, to keep them away. And this, we say, is *loosnesse*. As for the other,

other, off being bloody, or too severe, in cutting off the obstinate from all Ordinances, as from the Sacrament, as a member; none, I think, will charge him with severity, but the *Erastians*; whom yet he gratifies, by his free admission of all, not excommunicate. And so his fault is still looseness. The severity will rather be found and charged upon some of his opposites, as shall be made appear in the following discourse.

See the *Advertisement to the Reader*,
after the *Preface*.

FINIS.

